DOCUMENT RESUME

ED 179 125 HE 011 749

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TITLE Designing a Core Curriculum. Proceedings of an Institute on Core Curriculum Design at Saint Joseph's College, Rensselaer, Indiana, June 3-8, 1979.
INSTITUTION Saint Joseph's Coll., Rensselaer, Ind.
SPONS AGENCY National Endowment for the Humanities (NFAH), Washington, D.C.
PUB DATE 3 Jun 79
NOTE 100p.
AVAILABLE FROM Saint Joseph's College, Rensselaer, IN 47978

EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS American Culture; Ancient History; *Core Curriculum; *Curriculum Design; Educational Objectives; European History; Family Life; *General Education; Higher Education; *Interdisciplinary Approach; *Liberal Arts; Mass Media; Philosophy; Religion; Resource Materials; Speeches; *Summer Institutes

ABSTRACT

A report of the proceedings of an Institute on Core Curriculum Design, held in June, 1979 at Saint Joseph's College, Rensselaer, Indiana, is presented. Contents include: prefatory matter including the director's preface, the editor's preface, a list of participants, the schedule of the activities of the institute, the keynote address ("On Getting the Infrastructure Together") by Professor Richard F. Grabau of Purdue University, the reports of the eight curriculum design committees, and the evaluator's report by Professor Anthony Lisska of Denison University. The core curriculum design committees concern the following areas: ancient history at the roots of human freedom; modern Europe: 1700-1900; comparative religion: family life and beliefs; science as civilization; utopia or oblivion: mass media and the shaping of mankind; twentieth century American culture; and science, technology, and human values. In addition to presenting issues and educational objectives for each topical area, readings, films, and lecture topics are outlined. (SW)

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DESIGNING A CORE CURRICULUM

Proceedings of an Institute on Core Curriculum Design at Saint Joseph's College, Rensselaer, Indiana, June 3 - 8, 1979

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NATIONAL INSTITUTE OF EDUCATION

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Ralph Cappuccilli, St Joseph's College, Director of a curriculum design workshop on communications, described an eight semester speech program for a core curriculum. (Photo by Kerlin.)

"This institute was the most significant academic event to take place during my 31 years of teaching at Saint Joseph's."

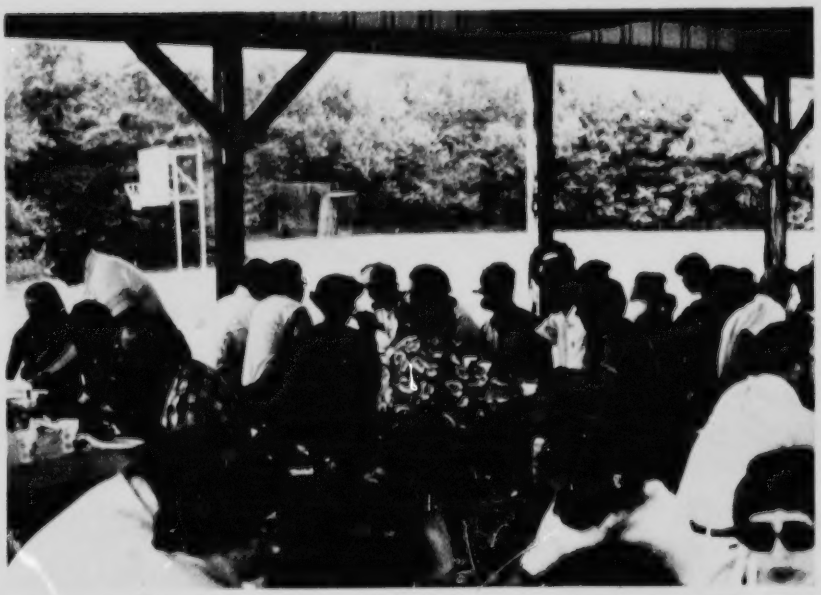
Dr. Ralph Cappuccilli
Chairman, Department of Theatre Arts and Communications
Saint Joseph's College

"General education should be broad of scope and purpose, integrative. It cannot be parcelled out to departments without introducing artificial borderlines."

Dr. Richard Grabau
Professor of Philosophy
Core Institute Keynote Speaker
Purdue University

"A mark of the success of this conference is that I keep on thinking about the issues."

An Institute Participant
(from the evaluator's report)



Core was often the focus of conversation even during the picnic lunch and other informal sessions. (Photo by Kerlin.)

(Cover photo) Donald Brinley, St. Joseph's College, told of the pains and rewards of becoming a teacher in a core program. (Rensselaer Republican photo.)

FOREWORD

It was quite a revelation to me to discover the immense variety in the expectations that people brought to this Institute. In my naivete as a first-time Director of one of these things, I thought that our brochure and preliminary mailings had sharply focused everyone's wishes and desires on the stated objectives of the Institute staff. But, as I spoke and listened to our guests during the opening days of the week, I discovered that pluralism had not at all been vanquished---fortunately! Instead of panicking, I began to revise and redraft my own Wednesday presentation---three and four and five times---to try to encounter at least some fair range of participants' expectations.

However, judging from Dean Lisska's very positive evaluative report on the week (see the last section of this booklet) and the dozen-plus letters I've already received from appreciative and enthusiastic participants, your rather diverse expectations did not go entirely unsatisfied. There are several reasons for that, and the first and most important one, I think, is the congenial and cooperative spirit of you participants; I thank all of you for that!

I must also thank John Groppe, Assistant Project Director for this whole enterprise, who has salvaged my sanity on numerous occasions these past weeks. The rest of the staff also---off-campus speakers, Saint Joseph's faculty, the student hosts and hostesses---have earned my respect and gratitude. You all know the work that our own faculty and students put in on this Institute, and you will see what a substantial effort Dick Grabau put into his Keynote Address (which you will find in section two of this booklet).

I will close by reformulating my remarks on the last day of the Institute. Despite the "trendy" atmosphere given to core curriculums by the rash of publicity generated by the Harvard Plan (a good, solid 1950's general education program), this is not a passing fad that we were dealing with last June 3rd-8th. I see three movements in American higher education, and I have three parallel hopes or "druthers":

1) General education programs are attracting increasingly more faculty attention and creativity. My hope is that the life-giving connection between the goals and purposes of each individual college and the general education program it devises as the common academic experience for all its students receive at least as much attention as student competence in basic skills and general career preparation.

2) Increasing portions of students' degree programs will consist of required courses. I hope that these will be "new courses", inventing and incorporating flexible learning arrangements, in which students are actively engaged in the learning process, and which strive to integrate curricular and non-curricular dimensions of student development.

3) Many colleges are working at interdisciplinary and integrative approaches to general education. I can only applaud and endorse

this movement: it sets up more career flexibility, is based on a wiser epistemology, and institutionalizes an arrangement wherein faculty are challenged to collaborate creatively and constantly across departmental boundaries on common academic ventures. My only caution is that it takes good specialists (plus something else, I grant you!) to make interdisciplinary programs work; your best people have to be invited to work in them.

In a sense, these three points constituted my own personal "hidden agenda" for the Institute. I hope all of you gained from the week---I know I did! Not just from the experience of directing a workshop for 80 faculty (although that new experience in my Lebenswelt must have made me grow somehow), but also in my knowledge of and respect for the diversity of American higher education. But most of all, I am enriched both professionally and personally by the encounter with more than 80 new colleagues and now friends. The conversations, the give-and-take, the debates even, and the sharing of ideas/hopes/worries of that week were a most happy experience for me. I thank you again!

John Nichols

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Rensselaer
July 2, 1979

Editor's Preface

The purpose of publishing these proceedings is twofold. First, we want all the participants to get to see in detail the curriculum design of the seven workshops they did not participate in. Secondly, we want to make the results of the institute available to those who are considering developing an interdisciplinary general education program but who were unable to participate in the institute. The reports of the eight curriculum design committees are only summary statements; yet without having to do much reading between the lines, one can get a good feel for the enthusiasm of the participants as well as some of their frustrations. It might have been useful to include more in these proceedings, copies of most or all of the talks, for example. But the core of the matter is here in the attempst of 88 strangers to work out segments of an undergraduate, interdisciplinary general education program.

This book consists of four parts:

Part I. Prefatory matter including the Director's Preface, the Editor's Preface, a list of all participants, and the schedule of the activities of the institute.

Part II. The Keynote Speech by Professor Richard F. Grabau of Purdue University.

Section III. The reports of the eight curriculum design committees.

Section IV. The Evaluator's Report by Professor Anthony Lisska of Denison University.

John D. Groppe
Assistant Project Director
Editor

ORGANIZATION OF THE INSTITUTE

SCHEDULE OF EVENTS

LIST OF SPEAKERS AND STAFF

LIST OF PARTICIPANTS

SCHEDULE OF EVENTS

SUNDAY (6/3)

7:00	Welcome by *Father Charles Banet*, President of Saint Joseph's College, Halleck Center Ballroom. Keynote address by *Richard Grabau*, Professor of Philosophy at Purdue University: "Liberal Education in an Age of Vocationalism" Remarks by *John Nichols*, Core Coordinator at Saint Joseph's, on the plans for the Institute.

MONDAY (6/4)

9:00	Halleck Ballroom; *John Egan*, Professor of Music at Saint Joseph's, will speak on an integrative and interdisciplinary approach to Modern Europe.
10:30	*William McNeill*, Professor of History at the University of Chicago, will illustrate the use of the arts in treating historical topics.
1:00 to 2:30	Eight different work groups convene as follows: 1) Ancient History as the Roots of Human Freedom, Don Kreilkamp, Science Hall 219 2) Modern Europe: 1700 to 1900, Phil Posey, Ballroom 3) Comparative Religion: Family Life and Belief, Father Larry Wyen, Science Hall 107 4) Science as Civilization, Father William Kramer, Halleck 205 5) Oblivion or Utopia -- Imagining the Future, John Groppe, Halleck 204 6) Mass Media and the Shaping of Mankind, Ralph Cappuccilli, Halleck 204 7) Twentieth - Century American Culture, Charles Kerlin, Science 102 8) Science, Technology and Human Values, Mike Davis, Halleck 203
4:00 to 5:00	Informal conversation with *Donald Reichert*, Professor of Education at Saint Joseph's, on the process of reaching institutional consensus on a philosophy of education.
7:00	Presentation by *Seymour Fersh*, Director of International Services for the AACJC, on "Cultural Studies: Teaching About/ Learning From."

TUESDAY (6/5)

9:00	*Seymour Fersh* will discuss the process of creating culture: "Cultural Studies---Becoming Our Own Teacher."
10:30	*Father Lawrence Wyen and Professor Michael Davis*, respectively Associate Professors of English and Geology at St. Joseph's College, describe the structure and content of two thematic Cores, Non-Western Studies and Core Science.
2:15 to 3:45	Work groups meet in the same places as on Monday.
4:00	Informal conversation with *Father William Kramer*, Professor of Chemistry and former Core Coordinator at St. Joseph's College, on the influence of Core on the academic majors of the College.
7:00	A panel of Non-Western Core faculty, chaired by *John P. Posey*, Professor of History and Director of Non-Western Studies at Saint Joseph's, will discuss very frankly the process of designing and offering a program that practically no one on the faculty had the "proper credentials" to teach; panelists include Professors Davis, Kerlin, Kramer, and Wyen.

WEDNESDAY (6/6)

9:00	*Professor Donald Brinley*, Associate Professor of Philosophy at St. Joseph's College, discusses the painful process of a faculty member adjusting his teaching methods and principles to a whole new academic context.
10:30	*John Nichols*, Project Director and Professor of Philosophy, will speak on "interdisciplinary skills" of faculty and programs of faculty development.
1:00 to 2:30	Work groups meet in assigned places.
4:00	Informal conversation with *H. Donald Kreilkamp*, Saint Joseph's Research Librarian and Professor of Philosophy and History, on humanistic values as integrators of the curriculum.
7:00	A panel of current and recently graduated students will air their views of the impact of Core on students: Sue Beecher '77, Gary Burton '76, Thomas Conde '78, William E. Del Principle '73, Sue Fritsche '79, Cynthia Konczalski '80, Thomas Anthony Pechin '80.

THURSDAY (6/7)

9:00	An original and exciting manner of handling verbal and conceptual skills in an interdisciplinary program will be developed by *James Moffett*.
10:30	*James Moffett* will discuss oral and written activities to develop student skills.

1:00 to 2:30	Work groups meet in assigned places.
4:00	Informal conversation with *John Groppe*, Associate Professor of English and Director of Saint Joseph's Core Writing Clinic, on the 8-semester writing program in Core.
8:00	*Charles Kerlin and Ralph Cappuccilli*, respectively Associate Professor of English and Professor of Speech at St. Joseph's College, will discuss ways of making writing and speech teaching palatable to faculty from almost any department.

FRIDAY (6/8)

9:00	A representative from each work group will make an eight-minute report on the process that the groups followed to design an interdisciplinary core course.

JUNE 3 - 8, 1979

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KEYNOTE ADDRESS

BY

RICHARD F. GRABAU

PROFESSOR OF PHILOSOPHY

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WEST LAFAYETTE, INDIANA

This copy of the keynote address is intended for private use by participants at the Institute. Dr. Grabau asks that it not be reproduced or further disseminated in any way. Thank you.

ON GETTING THE INFRASTRUCTURE IN ORDER

Richard Grabau
Professor of Philosophy, Purdue University

The concept of the Freudian slip is a profound and useful one. Until Freud's investigation of the psychopathology of everyday life, mistakes, like dreams had been before them, were just interesting curiosities, sometimes funny, but usually without profound significance. Freud changed that: our seemingly innnocent mistakes can sometimes--Freud claimed always--have far-reaching significance. The misprint in the notice of this Humanities Institute is a case in point. I was scheduled to talk on liberal education in an age of growing vocationalism. In the program as John Nichols observed, it came out: age of vacationalism. Horrors! But just as we often say more than we know (which is perhaps why truth can come out of the mouths of babes) so also our slips may be more than just slips: they can put a topic in a whole new perspective, in this case, by a sudden shift of context--from vocation to vacation. Hegel called this ability of language to convey more than we consciously intend the "divine power of language." Perhaps it is the shoal on which the attempt to interpret literature, music or other arts by citing only or even mainly the intention of the author founders.

Actually, when you come to think of it, vocation and vacation are related in a number of ways. Vacations, especially in an age of highly technologically routinized vocations, are very important. They are escapes we all feel we need from the rigors of job or profession. Perhaps that says something about our jobs and professions. Perhaps there is another way to conceive and structure them to which the humanities or liberal education can contribute. Or again: one of the features of our age of efficient vocationalism is that more leisure time is available. The question arises: how shall it be spent? General education might have some relevance to answering that question. For what we do on vacation--i.e., away from pressures of vocation or profession when we can be most truly ourselves--is a question that comes close to: what do we really want? or: what is worthwhile in the long run? or even: what is life all about? And that is not far from: what is man? Surely, liberal education should contribute to the answer to that question.

The present is an exciting time for the area of general education. We are coming out of an age of almost complete anarchy and moving towards something more organized. President Giamatti of Yale has recently called the period that is coming to an end "institutionalized incoherence." Fortunately, some schools, among them St. Joseph's, never lost their bearings to the extent others did, and now are in a position to play a leadership role. Harvard, however, seems to be getting most of the publicity as it moves to more structured education requirements for undergraduates from the incoherence into which they had fallen--if one could still call them requirements. But it is not only Harvard; the topic of liberal education is being hotly discussed on almost all campuses, in colleges and universities, and even professional schools. This institute is an example of the interest in general education. Things are in flux; changes are occurring; and those changes seem to be significant and profound, not merely cosmetic tinkerings. It is almost as if one model were being replaced by another. In light of this it behooves us to reflect on general education so that we have a clear and coherent view of what we want it to be and do. I think this is what St. Joseph's did ten years ago as it, challenged by its then relatively new president, Father Banet, to rethink general education in a way consistent with and expressive of the special nature and convictions of this college, set about to develop a new program for general education. If we do not do this we may end up doing little more than re-instating a smorgasbord of distributional requirements divided among various disciplines departmentally organized so as to have few ties to each other and perhaps even politicized into power blocs locked in fierce struggle for ever more difficult to get resources. The cynical observation has already surfaced that much of the move to more structured general education requirements is a self-serving response on the part of disciplines whose enrollments have fallen off under the previous dispensation.

Another reason for the urgency of the topic of liberal education is the trend toward vocationalism current in our educational institutions. Whether we like it or not, in ever increasing numbers young people are going to college not primarily for a general or liberal education but to prepare themselves for vocations and professions. Now, there is nothing new about that. Students have always gone to college and university to

prepare themselves for a life's work. The great universities of Europe in the middle ages were primarily concerned with educating the clergymen, teachers, physicians and lawyers of the age. With the development of the various sciences, these areas were added, though often not without a struggle. In fact, the idea of an education having nothing to do with vocations or professions held sway mainly in England and Germany in the 19th century. But these were aristocratic societies and the people who went to university, being from the privileged classes, did not have to work for a living, or were assured of positions. There is an ironic sense in which what goes under the name of liberal education is a peculiar kind of vocational training: namely job training for the leisure, landed classes. This idea, which Walter Kaufman has called the teacup concept of education, because of the style of life that developed in Oxford and Cambridge common rooms, lasted roughly up to the end of World War II. Since that time there has been a growing return to preparation for vocations and professions.

But two aspects of this post-World War II trend constitute grounds for the urgency of the problem of the nature and function of liberal education. First, there has been an explosive proliferation of the kinds of vocations for which one can prepare him- or herself in colleges and universities, especially in this country. It used to be theology, law, medicine and academe. Now one can study accounting and management, restaurant and hotel keeping, wildlife management, forestry and national park administration, social work, journalism and broadcasting, marriage and career counselling, personnel admistration, animal husbandry, civil engineering and speech and hearing therapy. In addition, in each of these areas there has been an explosion of, if not knowledge, at least data. Together these proliferations have resulted in an ever-increasing pressure on students' time and a fragmentation of the intellectual community. Students now have the idea that the way to prepare for their careers is to amass a lot of credits in courses directly related to their vocational and professional aims. They are even counselled in that direction and away from useless subjects like philosophy, literature and history! As a result, enrollment in humanities courses and to some extent in science courses not viewed as conditions for professional study has declined. There simply, it is said, is no room for them. In addition, the vocationalization of education has a tendency to fracture the stu-

dents into non-communicating groups. They used to have a shared educational core; now often sports or extra-curricular activities are the basis of communication. All this is obvious in a large, professionally oriented university like Purdue, where I work. But the vocational trend has also spread to the liberal arts colleges, as I had confirmed a month ago while visiting friends at Hanover College, where I used to teach. The same phenomenon is present here at St. Joseph's and probably also where the participants in this institute come from.

The second aspect of the new vocationalism that has developed since World War II is a fragmentation and routinization--I call it technization --in the jobs themselves. This has occasioned a like fragmentation and routinization in the educational system which prepares people for the jobs. When asked how one could prepare for a seat on the federal judiciary, Learned Hand once responded with authors like Plato, Aristotle, Heroditus, Thucycides, with areas like philosophy, theology, history, literature. Actually, there is something bizarre about the idea of being a judge as a job for which one can prepare by mastering some techniques or some specific information. The same is true, or was, of physicians, although to a large extend contemporary medicine is fragmented into a series of specialities, each with its techniques and highly trained practitioners. But one can learn how to do lots of things, and this pre-occupation with how-to has come to the fore in contemporary higher education. There are techniques for selling and producing, for running political campaigns, for maximizing profits and lowering costs. There are techniques for almost everything, including, most recently, procreation itself, as witnessed by the coming of test-tube babies. And any of these techniques can be learned in our colleges and universities. Education has become largely an amassing of techniques and the knowledge necessary to their performance.

This technization of the professions has not only contributed to the decline of liberal studies, but in places also has led to a mentality which is contemptuous of them. They have no immediate use; they provide no techniques; there is no obvious application of them in the way there is for the other courses. In addition to the inroads on students' time occassioned by the proliferation of the vocations and the information one must master to practice them, this attitude makes it easier to push liberal education courses aside and replace them with vocationally relevant ones. It is probably no accident that the reduction in general

education occurred against the backdrop of the increase in vocationalism and the fragmentation of the vocations themselves.

Now, vocationalism and technique are here to stay--for a long time at least. We need highly trained people to guide and run the system. We cannot simply return to a bygone age. There are people who would like to dismantle the system, but doing so would radically alter the quantity and quality of life beyond what even the most outspoken opponents of technique would be willing to accept. Indeed, our sophisticated technology has brought many benefits: the conveniences of life we all enjoy, good medicine, housing, transportation (however these days that is not so clear), physically less onerous work--although these goods have not always been distributed with justice. But at the same time the technization of vocations and to a large extent of life itself has given rise to many problems--too well-known to do more than mention here: the congestion, blight and crime of our cities; weapons that threaten to wipe us all out; the degradation of the environment; and the boredom, loneliness, alienation and depersonalization that many people feel in their lives. Something has gone awry. This situation should motivate us to examine education and to try to figure out what its role in the preparation for vocation and profession should be. We must articulate a coherent and useful view of liberal education which can serve as a guide for working out the changes that are bound to come and in part are already coming. Until we do this we are only stabbing in the dark. What should general education contain? How should it be structured? What should its function be in a period when not only are most students professionally oriented but the professions themselves are changing in far-reaching and not altogether desirable ways? It will not do to define general education in purely departmental/discipline oriented terms. Instead, we must come at it by asking ourselves what we want to do with and for our students during the four or five years they are likely to be with us. It is a question of goals.

I would like to develop the concept of the goals of general education by telling you about something I heard on the radio not long ago. On the occasion of the publication of his most recent novel, The Chesapeake, James A. Michener was invited to address a luncheon meeting of the National Press Club. That wonderful example of what the government can do

right when it tries, National Public Radio, carried the address and subsequent question-and-answer period live. I don't remember the address very well; in fact, I remember thinking at the time that it was not so good as I had expected, having come fresh from the reading of two other of Michener's books. But I remember the discussion period vividly. Something Michener said supplied the title of this address.

The question period was remarkable for more than that however. It was a study in contrasts. The questioners--many of them, one would think, although they did not identify themselves, well-known journalists and newsbroadcasters,--asked Michener about the nuts and bolts of novel writing, which he is very good at. They asked how he got his ideas, at what times during the day he wrote, to what extent the stuff in his stories is autobiographical, what course students wanting to be writers or journalists should take in college, and so on. Michener was not particularly pleased by the kind of questions he was getting. It seemed to me that he did not want to talk about such matters, but wanted instead to use this opportunity to talk about things of greater scope. He wanted, in short, to talk about education. Finally he got his chance: asked what advice he would give to budding would-be journalists and novelists now in the process of preparing to practice their craft, he said that it would not do any harm for them to study writing and journalism provided they also did something else, and the something else was the important thing. The best advice he could give to aspiring writers was to get their infrastructures in order. He then went on to explain what this involved: getting a good grounding in the broad, basic areas of human existence and experience, a grounding that cannot be defined in utilitarian terms and which in fact transcends any such terms. Against the background of an adequate and developed infrastructure one is able to interpret his or her existence and make sense out of the events and issues with which we are confronted in profusion and confusion. Without an infrastructure nothing makes sense; one is at the mercy of the moment; one has no basis or perspective from which to judge; one cannot tell the important from the unimportant. Nothing stands out. Nothing means anything. Life becomes, as a character in one of Sartre's plays said it in fact is, one damn thing after another. He went on to provide examples from his own novel writing. And he concluded by saying that college is the time to work on the infrastructure. For never again will one be as free from the pressures of earning

a living and hence free to explore and reflect as one is as a student in college or university.

Getting your infrastructure in order. That is as good a description of liberal education as I can think of. Unfortunately, I didn't think of it. Michener did. The rest of what I have to say will just be a spelling out of that idea. I shall do that in three stages: First I want to develop the idea of an infrastructure, in terms of a model that stems from Kant but was immediately suggested to me by John Hick, an English theologian and philosopher of religion. Second I would like to explore what kinds of things belong in an infrastructure. That will amount also to specifying some of the goals of liberal education. Third, I would like to say a few words about how to reach those goals.

None of us comes at the world from scratch. We all have an interpretive scheme that makes our experience meaningful, the experience of a world and not just a chaotic concatenation of impressions. John Hick has given the name "significance" to this feature of our experience. Contemporary phenomenology also stresses it in its figure-ground concept of experience. We find ourselves in a meaningful environment, a familiar world in which we feel at home. Consciousness could not emerge and would not continue were it not for this web of meaning in terms of which we read our world. As Hick points out, the alternative would be an unpredictable and uninterpretable chaos of which we would be little more than bewildered spectators if at that level awareness would even exist at all.

This web of meaning inheres in our language, in our concepts, in our habits, our memories, expectations, projects and purposes. Just a couple of examples to get the point across. General terms such as "house," "dog," "hat," "book," are not just names we attach to objects but interpretive concepts which make the things to which they are applied stand out and take on meaning. They are meanings in terms of which we relate to those objects. Seeing something as a hat or a book makes appropriate a host of responses and relations to that thing. In the same way, seientific laws spin a web of meaning over nature; and our purposes and projects make the world meaningful to us in ways different from what would be the case if we had other purposes, projects, attitudes and values.

This sense of meaning is such a pervasive and general aspect of our experience that we hardly notice it. But when we do focus on it several features stand out that are relevant to the concept of liberal or general education and even serve as bases for suggesting what that might consist of and what its goals might be.

First, in human beings this web is historical and the product of human activity. That is to say, it is not simply given but is created and developed in history. Karl Jaspers sees this as the chief difference between human beings and the other animals. The latter are what they are through heredity and instinct, existing even in the case of gregarious animals in repeatable, identical non-historical patterns characteristic of the species. Robins build nests today just like they did in the middle ages. There are no architects among them.

With human beings things are different. The human community is mediated through some content: shared ideas, values, purposes, religious commitments, historical memories. It is these truths, purposes, values, commitments and memories which give us an identity, a sense of belonging. We do not have that automatically. Recently I read that after the second series of ROOTS was broadcast there was a huge increase in calls to genealogical centers from people interested in tracing out their own roots. But we are rooted not only biologically; culturally, historically and intellectually we acquire our identity and meaning through shared structures People are identified by what they believe, what they value, what they have done. The main point is: in human life the web of interpretive significance is historical; it is mediated by contents that are in part the achievements of people; and it is transmitted by tradition. The word for it in totality is CULTURE.

Secondly, the web of meaning has many layers or levels There is a surface level built out of the sights and sounds which get organized and enshrined in folk-lore and common sense beliefs, and in the customs and legends of a people. Even at an elemental level we do not respond just to sights and sounds, but we organize them into meaningful patterns. Beyond this basic level is the more abstract and critically organized web of interpretation which we call theoretical science. Together, these constitute what one can call the world of natural significance. It is a world where clouds portend rain and vapor trails and a cloud chamber mean certain atomic particles passed that way. The one is a sophisticated

extension of the other.

But there are other levels as well. We live not only in a world of natural significance but in a human world which is structured by concepts having to do with personality, action and moral responsibility. We spin webs of moral values which supervene on the factual, natural world of common sense and science. What from the latter standpoint is just a factual state of affairs from a moral perspective becomes a situation demanding a response in terms of obligations and values. As he travelled along the road and found the stranger beaten and robbed by thieves the good Samaritan responded in this way. Religious and moral reformers are continually bidding us to see what from one standpoint is just a factual state of affairs--a distribution of matter and energy--as a situation fraught with values such as justice and human dignity.

There are other dimensions to the web of meaning. There is an affective, attitudinal dimension which gets expressed in literature, music, art and drama. One need not dwell on it, but only draw attention to it. I believe that an analysis of these value dimensions would show that they are just as pervasive an aspect of the world we live in as the more factual dimensions. It is difficult to imagine a human world without value dimensions. In fact, the scientific construction of such a world is an abstraction. In experience fact and value are not neatly separated.

Finally, as Kant and Augustine clearly saw, there is in us a restlessness and drive to comprehensive interpretation--what has given rise in all cultures to such "useless" enterprises as philosophy and religion. Kant called it the drive to the unconditioned behind every condition. Intellect, once it starts the business of interpretation, cannot stop until it reaches an ultimate one, which gives a meaning to everything else. Augustine expressed it in more concrete language, in religious terms: our hearts are made for God and find no rest until they find it in Him.

One last observation and I will be finished spinning my own little web of meaning. Not only do we have these different aspects or levels in the web of meaning. They are all intertwined and related. Some are more inclusive, some less. The comprehensive level of reflective interpretation represented by philosophy and religion makes bold to range over all the other spheres of meaning and bring them together.

Others are more restrictive and deliberatively abstract, as physical sciences which talk about nothing but mass points and energy. This makes it possible to speak of the same events in different symbolic schemes. On the physical/natural level we have only factual states of affairs; on the moral one these states acquire a value dimension. From a religious perspective they become elements of a story of ultimate meaning. It follows that it is very important to see this inter-related feature of our web of meaning.

Now, what has all this got to do with liberal education? The answer, I think, should be beginning to emerge. What I have been doing is describing in some detail and in terms of a particular metaphor the infrastructure Michener talked about. If liberal education is the business of getting one's infrastructure in order, then in terms of my images it means getting a serious and significant involvement with the various aspects of the web of meaning in terms of which people inhabit their worlds. Those were, remember, the factual/natural, the human/moral, the affective/attitudinal, and the comprehensive/reflective. The goals of liberal education can be spelled out with the aid of the kind of model I have been erecting.

But first, an observation. In my experience with college students I have been struck by a paradox consisting of two things. First, how limited is their awareness of the web of meaning, both their own and those of other peoples, nations and cultures. The latter is pretty obvious; the former is somewhat surprising. It's not that they do not have a web of meaning. They do. Everyone does. Without it, there is no world at all. It is rather (1) they are unaware that they have one among many possible ones and (2) the one they do have is quite narrow. The former means they easily mistake their perspective for reality <u>simpliciter</u>. The latter means that the range of concepts, values, emotions and feelings available to them is restricted. This in turn limits their vision, their grasp of possible things they might do in this world with their lives, their understanding of self and world. Earlier I talked about the historical character of our webs of meaning and the fact that they are not given with our human nature. But to a large extent the web is given to the young of any culture. They get it by an osmotic process; and more often than not they have not articulated it, reflected on it, taken a

stand toward it, perhaps seeing places where it might be altered. They simply live in it, interpreting, feeling, and expecting according to the structures embodied in it. One can see it in their conformistic life-styles and folkways. When people talk about liberal education as somehow liberating people I think it is the liberation from the confines of this adolescent immediacy that they have in mind.

The second feature is an enthusiasm and intelligence which enables them to escape from those confinements. They are still at an age when that is possible. They are still open and flexible and searching and full of energy. They are not completely trapped. Confined they are in an overly cramped and poorly understood web of beliefs and attitudes. But the vitality of youth is still there. Creative teaching can engage that vitality and direct it into exciting new ways. Given the opportunity the intelligence that is there can be brought to fulfillment and engagement. If there are any joys of teaching, here is where they lie. An education which provides only technical or vocational training when it might engage the young in this enterprise of liberation is almost criminally deliquent.

In the light of this, it seems to me that the first goal of liberal education is a formal one, namely the development of certain basic competencies which are the condition of arriving at any other goals we might specify. I mean competence in verbal, quantitative and analytical skills. The webs of meaning in which we live are spun in symbols--some sort of language. To those languages there is a structure, a logic, a syntax. One must learn to master that structure. One must learn to identify significant concepts, unpack their meanings, see how they go together. One must learn to analyze arguments and to construct them. More and more the tissue of our meaning is quantitative; one who is not at home at some level of quantitative ability is a functional cripple in our world, and besides is mystified by claims made on a quantitative basis. Clear thinking, cogent argumentation and simple and lucid expression are necessary skills for any liberally educated person. Without these basic formal abilities the very concept of an edifice or web of meaning is beyond comprehension. There is no hope of articulating and objectifying one's view and values so as to see what they are and to begin the process of coming to terms with them.

Next, it seems to me that a goal of liberal education should be an acquaintance with and appreciation of the various features and levels of the webs of significance in which we live, and their inter-relations with each other. I have suggested four major domains: A factual/natural one, largely the domain of the descriptive and theoretical sciences, of nature, of life and of man; a human/normative and affective/attitudinal one which are mainly the domain of literature, music, the arts, and value disciplines such as ethics; and finally the area of comprehensive reflection which has traditionally been the concern of fields like philosophy, history and religion. But is is not enough just to be aware of these areas; one must also develop a sense of how they relate to each other, how they interpenetrate each other, how changes in one area will bring about effects in another; and how omission or atrophy of one of the domains of meaning can have disastrous consequences as other areas then develop without the balance and perhaps guidance of their counterparts. For example, when value considerations are put aside on the grounds that they are hopelessly subjective or undecideable, the other considerations go on without any direction or input from the value sphere. The ugliness of some of our cities, the damage done to our environment and the injustices in our social order might have been avoided by a more judicious mixture and interaction between these domains. That we have a lot of catching up to do only underscores the urgency of getting started. What we are talking about is a holistic sense of mutuality among different and differentiated parts. A way must be found to counteract the trend toward reductionism, fragmentation and alienation which characterize much of our social, intellectual and educational landscape.

A third goal is the development of a sense for possibilities and for alternatives to current given styles of thought and practice. It is, in short, a developed imagination and sense of vision that is needed. This is perhaps harder to bring about than the others; and it may well be more important. The problems contronting us as citizens and individuals are almost beyond comprehension. Certainly they are beyond our present means for coping with them. We desperately need to think and feel our way out of the standard patterns into which we have fallen. Without the imaginative construction and exploration of creative alternatives we remain blindly confined within a consensus and follow it without even com-

paring it with any alternative ways. We come to see our ways as the only ways; we are not aware of the historical and finite character of all interpretive schemes. One of the functions of liberal education must be to value and cultivate the imagination. Perhaps here is where the humanities come in more than other areas: for what the humanities explore are the works of the imagination created by the great writers, artists and thinkers. By studying the imaginative products of others one hopes that something will click in ourselves as our own creative energies are vitalized, engaged, and stretched.

The fourth goal I shall mention is one recently stressed by Felix Haas, provost of Purdue University. In a talk on the function of liberal education in a professional setting such as that at Purdue he mentioned the goal of civic ethics. By civic ethics is meant the outlook that as a matter of course comes to see and consider the effects of one's actions and choices on others and ultimately on the total community. It is not a self-denigrating posture which always puts interests of others first. It is rather a mentality which tries to arrive at a judgment based upon weighing all the interests and consequences concerned, including one's own. It is a mentality which is able to view self-interest as just another element in the situation, no more important than the interest of others, but no less either. This moral point of view, as any moralist will tell you, is difficult to bring about. Perhaps it cannot be done directly, but is an indirect consequence of a whole concatenation of other ways of seeing, experiencing, choosing and acting in the world. Involved too, is Aristotle's insight that morality must in part be taught by example; one must earn one's right to give moral advice. But that it is an essential ingredient in a list of goals for liberal education is something I deeply believe.

Connected with civic ethics is the whole difficult and emerging area of professional ethics. A profession, or a vocation, should not just be a body of knowledge and set of techniques to bring about whatever ends employers, whether public or private, want. It should also involve a commitment to service; and the practitioners of any vocation or profession should be able to make judgments about the value of what they are doing and help determine the ends they are asked to achieve. They should be able to see their vocational and professional life as opportunities to

put into practice their deepest values and convictions, not as places where they are continually frustrated or thwarted. Our students, Provost Haas said, want to live and work with a purpose; many choose their lines of work as expressions of ethical concern, not merely on economic grounds. We owe them a respect for and an opportunity to develop a coherent civic ethics in their educational careers.

The last goal I want to mention is difficult to state adequately. It is the development of a critical yet tolerant and sympathetic spirit. It is difficult to state it in a way which does not raise in people's minds the spectre of a cynical relativism in which nothing is right or wrong or true or false, and everyone is entitled to his or her own opinion.

That is not what I mean. Socrates said that one should not even begin to study subjects like philosophy--he called it dialectic--until one is around 40 or 50 years old. And here we are working with 18-22 year olds! The reason is that one is constantly in danger of falling into just the kind of relativism I mentioned, or into a kind of critical and carping spirit that is entirely negative, which holds everything up to scorn and ridicule without suggesting any alternatives and with little or no appreciation of what is positive in the given situation. It is ironical that Socrates was accused of just this in ancient Athens--of corrupting the youth by teaching them to despise the ways of their ancestors. We need a critical spirit, and education should cultivate it. We need a fine sense of the evidence on which our opinions rest, of the reasonableness and appropriateness of our attitudes and value-claims in the situations in which we live. God knows there is enough absurdity around. But one must also have an appreciation of what exists. Our social order, our economic system, our ideals and values did not drop full-blown from heaven. They were worked out in the only place such things can be worked out: the matrix of history; and they are not to be hated or scorned. They cannot be replaced at will, or overnight, or without profound changes in the fabric of our lives. They are, for better or worse, our web of meaning, the place we start from. But there is a state of mind which combines respect for what we have achieved and inherited with critical activity exercised on that very content. It is a matter of judgment. Perhaps that is the word I'm looking for to express this goal. Education should foster judgment.

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So much for the goals. That was the easy part. How to implement them? That is the hard part; for, as Heinrich Böll has one of his characters say: "The truth, Herr Schier, lives in the details." Designing and implementing a curriculum for liberal education which will actually foster judgment and civic ethics and imagination and vision and a holistic understanding of the basic structures in terms of which we make our ways in this world is a matter of the details. That is indeed what this institute is all about, and what you will be discussing over the next few days. But I do want to close with some thoughts on this matter that I make bold to ask you to consider and to call attention to an achievement that this college worked out ten years ago and which it has been trying to perfect and improve ever since.

It seems to me that a simple reinstatement of distributional requirements divided up among departments is the wrong way to go. At least, it should not be done without seriously examining alternatives. And if it is used, the courses in the various departments should be designed with their general education function in mind. But there does not seem, on the surface of it, to be much of a concept behind that approach. It reinforces the tendencies to fragmentation, isolation and abstraction that are already prevalent in our society and our educational institutions. The problems we face and the goals and purposes of liberal education have no a priori correspondence with the departmental division in colleges and universities. In fact, to a considerable extent the present division into separate departments reflects a concept Provost Haas calls academic education rather than general education. Academic education is education designed to produce future academics.

While I am not arguing for the dismantling of departments, it does seem to me that the goals of liberal education should be articulated in relative independence of the departmental structure. General education should be broad of scope and purpose, integrative. It cannot be parcelled out to departments without introducing artificial borderlines. Departments tend to look at a subject matter from particular points of view, concentrating only on certain facets or aspects. There is nothing wrong with that as long as one realizes what he or she is doing. But at the level of general education the idea is to open things up from many perspectives and standpoints, to see things concretely, to see relationships, to

search for possibilities. This takes the skills and abilities of people from many areas, not only because people from different areas will be able to make different contributions from their different disciplinary backgrounds, but also because of the interaction both in developing the curriculum and in its execution. After all, we are trying to get students to do just that sort of thing. The best way to do it is certainly not to underplay the possibilities of dynamic interaction between different points of view in the very structure of the curriculum. So I tend to think that we need more interdisciplinary and integrative content in our liberal education requirements, even though one must admit that there are dangers in that approach, too, some of which will be presented during this institute.

One of the most ambitious ways of introducing integrative interdisciplinary content into general education is through a core program such as has been in operation here at St. Joseph's College for ten years. I had some small share in developing that program, but the finished project goes far beyond anything I contributed. And I can claim no credit at all for any success it has had over the years. But I have been able over the last ten years to observe it function and to talk about it with colleagues here. In March I spent two days attending core courses and talking with students and faculty members. I have come to the conclusion that besides the other advantages of the interdisciplinary approach a core program has the additional advantage of creating a real community of teachers and learners as the students go through together in stages a sequenced series of core courses. If it is true that webs of meaning are historical and people make communities on the basis of some shared content, then a core curriculum of this kind is not only ideally suited as an integrative method for examining the various areas it studies, but in the process it also creates an instance of the kind of thing one tries to bring about in liberal education. A core curriculum approach can be a microcosm which embodies and exhibits the very understanding and appreciation of the intricacies and interrelatedness of our webs of meaning, the imaginative vision, the civic ethics and the critical tolerance which I delineated as goals. It can be a microcosm of what our larger common life might be if those goals were ever, perhaps through education, realized on the scale of our whole society.

REPORTS FROM THE "CURRICULUM DESIGN COMMITTEES"

PRODUCED BY THE EIGHT AFTERNOON

WORK GROUPS

Core Curriculum Design Session

You are asked to sign up for one of eight proposed work groups. Lists for these will be available in Core 11 Sunday night and in the Ballroom Monday morning. Please sign up by noon on Monday. If the description of one or the other of the topics is not clear, you will be able to look up the group leader in Core 11 Sunday evening or in the Ballroom Monday morning for additional information.

The Choice of work group is entirely up to you. We do, however, make a strong request that no two people from the same college sign up for the same group and that several disciplines be represented in each group. You will work with the same group of ten people each afternoon, Monday through Thursday.

THE ASSIGNMENT

Your Vice President for Academic Affairs has directed your group to design a new core course on a particular topic. You constitute, obvioulsy, a "blue ribbon," select team of experienced and talented faculty from several departments. You will have to have the new course ready to be offered in September, 1979.

To help get the group started, we have set the following constraints (but not entirely in an arbitrary fashion). The new course must be:

1) for five credit hours,
2) one semester in length,
3) interdisciplinary in approach,
4) treat the described topic, and
5) be offered to all students on some particular level.

To balance off the constraints, there are also some freedoms:

1) choose the level for your course (freshman, sophomore, etc.);
2) choose whatever faculty you want, although you are the best that your institution has to offer;
3) set the number and type of contact hours;
4) anything and everything is available in print or in whatever other medium you'd like.

THE PROCESS

A revolving secretary should be appointed for each work session of the group, so that a complete and accurate synopsis will be available for typing and xeroxing each evening. The more specific tasks for each afternoon correlate with the subject matter of the morning presentations.

MONDAY (6/4) 1:00 -- Simply explore or "brainstorm" the various ways in which you might set up your course. There might be some expertise among other Institute partipants that you could tap Monday evening.

TUESDAY (6/5) --Finish the design of the course as far as content is
2:15 concerned.

WEDNESDAY (6/6) -- Reflect on the course you've put together in terms
1:00 of student outcomes (list), values development, relevance to career preparation. Which disciplines "lose out" in your course, and which ones "gain"? What do you think will happen to the professional status of the faculty who teach in this program? (If these discussions lead to a "fine-tuning" of the content of your course, then make those revisions.)

THURSDAY (6/7) -- Go back over your course and work out the skills
1:00 development angle: exercises for development of speaking, thinking and writing skills. (Again, make whatever final revisions the group deems necessary.)

FRIDAY (6/8) -- One member of each group will make a brief (8 minutes)
9:00 report to the full assembly on the process that the group went through: the crises, the negotiations, the harmonies, the difficulties, the things that helped. The final product from all groups will mailed to each participant by July 1.

Core Curriculum Design Committee #1 Dr. Kreilkamp

Ancient History as the Roots of Human Freedom

Assignment: Hegel contended that the history of the world is the growth of the consciousness of freedom. Although we may not subscribe to Hegelianism, we may agree that human history began with man's consciousness of responsibility. We might moreover suggest, with Tolstoy, that the various questions we can raise about human freedom indicate the various branches of the humanities which we refer to as the liberal arts. Human consciousness of sin gives rise to human awareness of dependence on God and gives rise to theology. Human consciousness of the difference between right and wrong gives rise to philosophy (ethics). Human consciousness of responsibility to society gives rise to jurisprudence (law). A scanning of Adler's Syntopicon suggests possible readings from The Great Books which any college might follow in setting up a core curriculum on the ancient world.

Committee: John Castelein, Biblical Studies; Sister Eva Hooker, English; Mary Ellen Klein, Counseling; H. Donald Kreilkamp, Philosophy and History; Matthew McConnell, English; Robert Moran, English; William Newel, Social Science; Frank Robinson, Philosophy; Roger Welchans, Fine Arts; Jerry Zeller, Political Science.

In its first meeting, this group agreed to draw up a five credit course for first semester freshmen which would include two hour lectures and three other contact hours per week for one semester. After discussing the possible manifestations of human freedom in prehistoric times, the group agreed to begin with an appropriate excerpt from Bronowski's Ascent of Man, to be followed by an investigation of cave art and archetypal symbols as early examples of human freedom. It was agreed also to include in the ancient world the time period running from prehistoric times to the first quarter of the sixth century.

The questions of goals and objectives raised questions in the minds of some that were unresolved until the second meeting, at which the group agreed that an appropriate, if descriptive, definition of freedom would be: the human experience of shaping and affecting areas such as the creation and control of the human environment, impulses to freedom from political tyranny and the anxiety freedom might bring an individual to suffer.

Readings and lectures for fifteen weeks were drawn up this second day, and on the following, readings and lectures for five more. Various kinds of student participation were discussed on the third day, including "civilized conversation" --a type of conversation (named from a sixteenth century work) which requires students, in making observations of their own, always to refer to the contributions of others before doing so. Essays on ethics, the limits of art or of governmental control of art, on (free) speech and on Greek and Roman art-forms insofar as they might be related to freedom were also discussed. An effort to direct students toward considering what any given work of art reveals about a culture's meanings, and the need for a "grammar of art" were also included. Left out in the list drawn up seemed to be: social studies, politics, economics, some important readings such

as Aristotle's Politics and Plato's Republic, or any economic history of the Roman Empire. Possible religious bias was also discussed, and it was noted that there was a lack of any systematic treatment of writing, or the various kinds of writing. It was acknowledged that a faculty's selection would reveal institutional values, but it was agreed to attempt to draw up a well-balanced course of readings, lectures and exercises that would do justice to a wide range of human interpretations of human freedom.

On the fourth day the group drew up the following syllabus that condensed the previous list of readings and tried to take account of student limitations in assignments, leaving some room also for teachers and/or students to make some selections:

Syllabus for a study of "The Roots of Human Freedom in Ancient History"

Week I

1. Orientation: explanation of syllabus and policy on plagiraism, assignment of reading from A. Hauser's Social History of Art, I, 1.
*2. Film: The Ascent of Man, Bronowski, part one. (Hand out question sheet for discussion.)
3. Discussion of film.
*4. Lecture: "Expressions of Freedom in Pre-History" (Welchans).
5. Writing instruction: In-class writing on student reactions to lecture. Assign reading of Epic of Gilgamesh.

Week II

1. Teaching writing (papers returned).
   Hand-out questions for reading of Job and Gilgamesh.
*2. "Early Quests of Freedom and Meaning," (Castelein).
   Readings for week: Enuma Elish, Book of Job, J.B. (MacLeish)
3. Discussion of reading and lecture.
*4. "Early Quests of Freedom" (part two).
5. Discussion of Job and J.B.

Week III

1. Paper due (on J.B. and Job)
   Speech skills: a reading of Robert Frosts's play echoing the story.
*2. Film: The Odyssey (Encyclopedia Britannica).
   Reading: The Odyssey of Homer.
3. Discussion of selected excerpts from the Odyssey.
*4. Lecture: "An Individual's Exercise of Freedom."
5. Teaching writing: correction of first paper.
   (Hand-out sheets of questions for Genesis and Code of Hammurabi).

Week IV

1. Assign readings for Friday (Ricoeur and Camus)
   Discuss readings from Genesis (1-3) and Exodus (19).

*2. Lecture: "Social Balancing of Freedom: Babylonian and Hebrew Law."
3. Discussions of readings, questions on Ricoeur (last chapter).
*4. Lecture: "Social Balancing of Freedom: Art."
5. Civilized conversation: Ricoeur and Camus (Myth of Sisyphus).

Week V

1. Methods of Archeology. Field trip: à la Schlereth. Meyer (first half).
*2. "Evidence of Freedom in Ancient Culture, Greek and Egyptian Archeology" Slide lecture: Dr. Zorell.
3. Discussion of Meyer's book: The Pleasures of Archeology.
*4. "The Art of Crete and the Greek Islands." (Dr. Welchans).
5. Writing instruction: Preparation for Renault assignment: "You Were There" (due the following Friday).

Week VI

1. Discussion of Renault's book: The King Must Die.
*2. "The Golden Age of Greece: Greece and the Persian Menace." (McConnell)
3. Tutorial conferences. Reading assignment: The Pre-Socratics
Film: (evening) Alexander the Great
*4. "Greece and Persia" (part 2)
5. Writing: discussion of Renault (paper due)

Week VII

1. Discussion of Wheelwright's The Pre-Socratics
*2. Lecture: Pre-Socratic Thought (I) (Kreilkamp)
3. Discussion continued.
*4. Lecture: Pre-Socratic Thought (II)
5. Writing instruction: papers returned.

Week VIII

1. Discussion On Photography by Susan Sontag
*2. Lecture: "Role of Imagination in Birth of Freedom" (Hooker)
3. Civilized conversation on Plato's Cave.
*4. Film: Death of Socrates (You Are There series, CBS)
5. Discussion of Phaedo and Crito.

Week IX

1. Writing instruction: Paper on Antigone assigned.
*2. Lecture: "Greek Plays as Expressions of Freedom." (McConnell)
3. Discussion of Antigone.
*4. Lecture: "The Role of Women in Classical Greece."
(Guest lecturer: Eva Brann, St. John's College, Annapolis Md.)
5. Mini-seminar

Week X

1. Paper due on Antigone: discussion; assign selections from Republic
*2. Lecture: "Utopias: Free or Not-Free." (Republic)

3. Discussion. Assign reading of Aristotle's Politics
*4. Lecture: Republic
5. Project: Presentation: Greek History and Geography.

Week XI

1. Papers returned: writing instruction. Assign V. Sculley
*2. Slide Lecture: "Freedom and Restraint in Greek Sculpture and Architecture" (Welchans)
3. Discussion of Sculley's book: The Temple, The Earth, and the Gods
*4. Freedom from Death: Lucretius. (Assign: De rerum natura)
5. Writing Instruction. Assign Aeneid.

Week XII

1. Discussion of Aeneid.
*2. Lecture on Roman Epic I
3. Debate by students: "How much freedom does Aeneas have?"
*4. Slide lecture: Roman Epic II (Tapestries from Cleveland Museum of Art & Picasso paintings of Aeneid.)
5. Tutorial: conferences.

Week XIII

1. Discussion of Lucretius and Acts of Apostles
*2. Freedom from the World: Lecture on Gnosticism, Mithraic religion
3. Film: Emperor and Slave: The Philosophy of Roman Stoicism.
*4. "Symbols in Early Christian Art of the Hellenistic Search for Meaning." (Welchans)
5. Discuss symbols. Paper due. Assign reading of Sermon on the Mount, Galatians.

Week XIV

1. Discussion of Galatians, Sermon on the Mount
*2. Lecture: "Freedom from the Old Law: Burden of Sin, Fear of Death." Assign readings from Augustine's Confessions.
3. Film: Oedipus Rex (p.m.)
*4. Lecture: "Augustine's Solution to Oedipus' Problem" (Castelein)
5. Student symposium: dinner.

Texts: Camus, A Myth of Sisyphus.
Gaster, T.H.; Oldest Stories in the World
Epic of Gilgamesh
Hauser, A; Social History of Art (Vol. 1)
MacLeish, A.; J.B.
Renault, Mary; The King Must Die
Ricoeur, P.; Symbolism of Evil
Sontag, Susan; On Photography
Bible, Genesis, Exodus
Wheelwright, P.; The Pre-Socratics.
Meyer, Karl.; The Pleasures of Archeology.
Plato, Phaedo, Crito, Republic.
Sophocles, Antigone.
Aristotle, Politics.

Lucretius, De rerum natura.
Vergil, Aeneid.
Homer, Odyssey.
Augustine, Confessions.
Sculley, V., The Temple, the Earth and the Gods.

The above course could be expanded to a year with additional lectures, more readings. A European study tour could be explored, giving students and faculty opportunity to visit places learned about in class. Extra-curricular events such as lectures, concerts, films, TV programs, could be announced which would relate to the course. University Prints would prepare text-related visual materials as selected, and bound copies can be delivered making pictures discussed available for student possession. Texts and reserve books could be shared, and copies of syllabus distributed to faculty in other departments.

Group was convinced that the give-and-take in the discussion group allowed for completion of assigned work; the leader was commended for giving the right amount of guidance without unduly influencing group; development of a common syllabus would make for fairer distribution of work-loads in a common core curriculum.

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* Lectures or film presentations to the whole freshman class in common.

APPENDIX:

Travel Program Proposal for a Core Course

At Lincoln Christian College and Seminary the student has the opportunity, for about $1400, to take a six-week tour of Europe, which can be substituted for any of the Interdisciplinary Studies semesters (IDS) except the first one. This tour consists of about eight students and two faculty members and is designed to allow them to visit most of the relevant sites in Europe. Travel is done in a rented van and the lodging takes place in several small tents. The itinerary presently is as follows. Chicago - Brussels - Canterbury - London - Amsterdam - Akerr - East Germany - Macedonia - Athens - Rome - Paris - Chicago.

Core Curriculum Design Committee #2 Dr. Posey

Modern Europe: 1700 - 1900

Assignment: This group will work to design a core course that is organized around an historical period in a particular part of the world. The approach will be interdisciplinary and integrative, but the content is to be considered as specified in the very wording of the title.

Committee: John Adams, English; Theodore Baker, Dean, School of Liberal Studies; Sister Vivian Brand, Academic Dean; Eugene Haugse, Political Science; Mary Ellen Klein, Freshman Academic Counselor; Saul Lerner, History and Political Science; Robert Mitchell, History; James Startt, History; Sister Emily Therese, English.

I. Course Description:

Core 200 - Modern Europe, 1700-1900
5 Credit Hours, Sophomore level
Modern Europe is an interdisciplinary core experience designed to familiarize students with the nature and meaning of Modernism through an analysis of change and continuity in the revolutionary movements of the period.

II. Goals

A. Comprehension of a multidisciplinary approach to learning.
B. Understanding Modernism.
C. Development of Communication Skills.
D. Exposure to a variety of ideas and modes of expression.
E. Appreciation of Major Creative statements of the period; e.g. artistic, musical, literary, philosophical, etc.

III. Materials: Reading materials and modes of expression will support the various topics. The course will be divided into the following units:

Topic	Required Readings for the 1st Year
A. Scientific Revolution	Descartes, Discourse on Method Faraday, Lectures B. Brecht, Galileo
B. Intellecutal Revolution	Pope, Essay on Man Voltaire, Candide
C. Political Revolution	Hobbes, Selections from Leviathan Locke, Selections from Second Treatise
D. Industrial Revolution	Dickens, Hard Times Selections from Blake
E. Romanticism	Selections from Blake and Wordsworth and appropriate presentation of the fine arts.

F. Nationalism — Rousseau, Social Contract

G. Socialism — Marx, Communist Manifesto

Mill, "On Liberty"

Tolstoy, What Then Must Be Done?

Bellamy, Looking Backward, (suggested, not required)

IV. Activities: The following activities are suggestive of what might be done in developing some of the topics listed in "D" above:

A. Scientific Revolution

Lecture I - Science and Theology in the Scientific Revolution

1. Christian world view and/or cosmology: Thomism, Milton, and Michael Wigglesworth

2. Three Scientific Traditions:
   a. Organic-Aristotelian physics and the Chain of Being Shakespeare, Aristotle, Galen, Vesalius, Harvey, etc.
   b. Mystic - Neo-Platonism, Hermetic, Tradition, Pythagoreans, Pico della Mirandola, Thomas More, Paracelsus, Copernicus and Newton.
   c. Mechanistic-Mersenne, Galileo, Hobbes, Descartes

3. Newton's Undermining of Medieval Tradition
   a. Scientific Method
   b. Church's Opposition to Bruno, Galileo
   c. Rise of Toleration

Lecture II The Evolution of Darwinian Revolution

1. The Chain of Being

2. Catastrophism vs Uniformitarianism

3. Development of Ideas-Hutton, Buffon, Lamarck, Linnaeus, H. Spencer, The ways in which evolution was "in the air"

4. Wallace and Darwin

5. Public debate (T. Hurley) and development of Darwinism to Mendel

6. Religious Implications of Evolution

Project: Re-enactment of the trial and recantation of Galileo

B. Political Revolution

Lecture I: The Age of Democratic Revolutions

1. The French Revolution: Leaders, Ideals, Influence

2. Transition to Napoleon and Impact on Political Process

Lecture II: Post-Napoleon Era to the Revolutions of 1848 in France

Audio/visual supplements:

1. Music
   a. Mozart-Piano Concerto
   b. Beethoven-Eroica
   c. Tchaikowski-1812 Overture
   d. Berlioz-Symphonie Fantastique
   e. Verdi - aria from an opera
   f. "P.D.Q. Bach"

2. Film
   a. Period Film (15-20 minute): The French Court, 1780
   b. Excerpts from A Tale Of Two Cities
   c. Infants of Paradise

3. Art-Goya and Appropriate excerpts from K. Clarke Civilization Time-Life slide/record set.

C. Romanticism

Lecture I: The romantic movement: response to the age of reason
Characteristics of romanticism

Lecture II: Romanticism in England, France, Germany
a. Social and Psychological literature
b. Biological revolution (Darwinism and Rousseau)
c. Philosophical Revolution (Hegel, Kant, Goethe)
d. Religious revival (distinction between the Deism of the 18th Century and the theism of romantism)

Audio-Visual Supplements:
Romanticism in Music, Art and Literature

a. Appropriate selections from Kenneth Clarke's Civilization Series
b. Filmstrip: "Romanticism"
c. Recordings: Schubert, Mendelssohn(Italian Symphony) Beethoven (9th Symphony), Liszt; Wagner (Niebelungen)

Special Assignment: Read Mary W. Shelley's Frankenstein and in light of that reading, write a short paper comparing selected scenes from the 1931 movie version of "Frankenstein" and a more recent version.

D. Nationalism

Lecture I: The nature and development of nationalism

1. Filmstrip, and discussion focussing on the extremes of nationalism (Hitler, etc.)

2. Nationalism and the wars of the 18th and 19th centuries

Lecture II: Imperialism and the Industrial Revolution

Audio/Visual Supplements
1. Music: Chopin (selections), Smetana ((die Moldau) Sibelius (Finlandia], Wagner (Niebelungen)

2. Art: appropriate paintings relative to Polish nationalism

3. Architecture (appropriate selections from K. Clarke: Classic and Roman)

4. Movies: "Last Grave At Dimbaza"

5. Poems by Kipling

E. Socialism

Lecture I: Nature and Origins of Socialism

1. The precursors: Rousseau and Babeuf

2. The Utopians: Saint-Simon, Fourier, Owen

Lecture II: Scientific Socialism

1. Marx and Engels

2. The Revisionists

Additional Activities

1. Guest speakers: Socialist Workers' Party (or other US Socialist Group)

2. Field trip to New Harmony, Indiana

Audio Supplements:
1. Music: "The Internationale"
"Beggar's Opera"

2. Film:

3. Art: Millet - "Man With A Hoe"

V. Procedures and Administration

A. Course Procedures:

1. The student-faculty ratio shall not exceed 20:1.

2. Once a week there will be a two-hour lecture on the topic under consideration. These lectures may involve formal lectures, audio-visual experiences or other ways of elucidating the subject.

3. Twice each week sections of twenty students will meet with instructors to discuss critically the reading and other materials assigned.

4. Regular writing assignments will be required each second week of the course. Faculty will meet with their students (10 per week) on an individual basis to evaluate the writing assignments.

5. Exams will be essay-type and will attempt to develop writing and analytical skills.

6. Readings, assignments, and exams will require critical evaluation of materials, and will emphasize the skills of analyzing ideas, discerning how arguments are developed, the use of evidence, and logic of conclusions.

B. Administration of the Course:

The faculty of the course shall administer and evaluate the course, select topics, readings, and forms of expression, and organize and maintain responsibility for lectures, discussions, and assignments. The faculty will regularly meet and discuss the progress of the course.

C. The volunteering faculty of the course shall be carefully selected on the basis of their multi-disciplinary interests and backgrounds and their willingness to develop along these lines. Promotion and tenure will recognize the faculty's development and effective participation in this program.

D. Recommendation:

The Modern Europe Course will follow a 5 credit hour course on 20th Century American Culture designed to help the student become aware of the multi-disciplinary nature of the ambiance of which his life is a part.

Core Curriculum Design Committee #3 Fr. Wyen

Comparative Religion: Family Life and Beliefs

Assignment: We will design an interdisciplinary program that will examine and compare the ways in which families of different religious and cultural traditions learn and transmit their beliefs. We will choose among such major representative religions and societies as Hinduism (India), Shinto and Buddhism (Japan), Confucianism and Taoism (China), Christianity (USA), Islam (Egypt or Saudi Arabia), Judaism (Israel), and others.

Committee: Although this summary report is written by Larry Wyen, the following people are the ones really responsible for creatively planning the course. Without their knowledge and care the following report would have been impossible.

Wayne Caldwell, Religion and Philosophy; Catherine Cordon, Philosophy; Donald Douglass, Psychology and Academic Dean ; Glenn Van Haitsma, English; Janet Shaw, English; Larry Wyen, English.

Focus of the course:

The focus of this interdisciplinary course centers on how the family unit transmits religious beliefs and values. Since any family's religious values exist within a cultural tradition, attention must be paid to that social reality. We decided to concentrate on three religious traditions. The first, of course, will be Christianity as it exists in the United States. The other two would be chosen from among Islam (Saudi Arabia or Egypt), Hinduism (India), Confucianism and Taoism (China), Buddhism or Shinto (Japan), or Judaism (Israel).

Educational environment:

1. We assume that the course is mandatory for juniors (class of 250 students) and that this is not the only "core course" which students take.

2. We assume that the setting is that of a private, religious affiliated college.

3. We assume that the professors are committed teachers and Christians (i.e., their Christian beliefs and ethical values are important to them).

4. We assume that professors understand that the course is a 5 hour credit course which centers on student's religious concerns rather than on content. Professors from different disciplines share common interdisciplinary and collegial concerns.

Structure of the course:

1. Each of the three units are based on the following model. Five weeks are spent on three separate traditions. The format for each:
--Two weeks are spent on the content and manner in which families today transmit religious values.
--One week treats the experience of a family and its religious traditions.
--Two weeks are spent on the historical perspectives of the religious tradition (emphasizing the affective family history approach rather than a cognitive history).

2. Although we did not have the time to plan all three units, we did organize a unit on Christianity in America.

Week I
Monday--Play taped statement of Madelyn Murray O'Hare to challenge students to speak of their religious background as transmitted in the family.
Tuesday--Continue discussion of the tape.
Wednesday--Lecture to group: "The Main Tenets of Christianity"
Thursday--Discuss tenets of students' parents and grandparents.
Friday--Discuss tenets of students' parents and grandparents.
--Assignment: Write a five page autobiography of your religious background.

Week 2
Monday--Panel presentation of current religious practices of Christianity (possibly a student panel).
Tuesday--Discussion on yesterday's panel
Wednesday--Video-tape of Long Search: Protestant Christianity
Thursday--Video-tape of Long Search: Catholic Christianity
Friday--Discussion of Video-tapes

Week 3
Monday--Film - Surprised by Joy
Tuesday--Discussion of C.S. Lewis' Surprised by Joy and the film
Wednesday--Students present autobiographical accounts of their religious heritage in speeches, panels, or artistic presentations.
Thursday--Continuation of Above.
Friday--Continuation of Above.

Week 4
Monday--Film: American Family Life (ABC)
Tuesday--Discuss the historical, economic, political, social, and ethnic factors which influenced the religious values of the grandparents. (The book The Family in Church and Society is being read as background material).
Wednesday--Era of students' parents is approached in a similar fashion.
Thursday--Students' own religious values are discussed in a similar fashion.
Friday--Lecture to group on the book The Family in Church and Society.

Week 5

Monday--Discuss the previous Friday's lecture and the book on which the lecture was based.

Tuesday--Film or slide/lecture which highlights the role of art in transmitting religious values.

Wednesday--Discussion on creating a home environment which effectively evokes religious values.

Thursday--Lecture which synthesizes this five-week study.

Friday--Test: final essay which analyzes and evaluates the content and manner in which Christian values are transmitted in American families and particularly in the student's own experience.

Content, Methods, and values

1. The content of religious values which are transmitted through family life will be compared around these six elements: God, man, cosmos, ethics, death, and history. The text used in the course will be something like David G. Bradley's A Guide to the World's Religions, John Noss's Man's Religions, or some similar text by such writers as Huston Smith.

2. The manner in which families transmit religious values would be centered around a concern for prayer, worship, parental beliefs, ethics, and example.

3. The course is explicitly student centered.
   a. As a result of the course we hope students will have a greater appreciation of their families, a respect for religious pluralism, an increased confidence in their own faith and religious values, an understanding of the shared religious values in other religious traditions, and an appreciation for beliefs which transcend verbal expressions (as in ritual and symbols).

   b. The development of verbal skills would be encouraged by student discussions, presentations, and panels.

   c. The development of skills in writing would be encouraged:
      1) Each student would be required to write a five page autobiography.
      2) Students would write an evaluative essay at the end of each unit.
      3) Perhaps an analytic paper would be assigned near the end of the course in which the student would state how his or her religious values have been clarified and/or changed by taking this course.

Core Curriculum Design Committee #4 Fr. Kramer

SCIENCE AS CIVILIZATION

Assignment: This pompous title is only a suggestion to get things started. What we want to do is design a course which looks at the natural sciences as a human and humanizing enterprise, using the high-points of science history, as well as the big names like Galileo, Newton, Darwin, etc., to study the influence of science and scientists on civilization as a whole. This has to be an inter-disciplinary effort, so if science is foreign to you, you are invited to join.

Committee: Duane Davis, Religion and Philosophy; Richard Hurley, Biology; Don Kelm, Art History; William Kramer, Chemistry; Lila Kurth, English; Zarko Levak, Anthropology; Pat McDougall, Biology; Rev. Bill Nichols, Physics; Charles O'Keefe, French; Sue Wienhorst, Theology/Literature; George Wolfe, English.

This report gives the minutes of the four meetings edited topically, the content of the program in outline form, an example of a student-centered tool for breaking into science.

Monday: The brainstorming session. The aim of the course was to produce appreciators of science, that is we want to develop our students' ability to understand the methods science has developed to explain the world while also instilling an appreciation for the beauty and creativity of science. We want to bridge the gap between the facts of science and our everyday lives. The question was raised whether the faculty would be integrated, whether it would have a composition somewhat like the present group, but the subject was not fully explored. But we are interested in bridging the gap between the thinking of the scientist and non-scientist by dealing with certain facts and events, and by revealing how these events affect and influence modes of perception in various epochs.

Definitions: We first need to define what the word Science means and how it differs from technology. It was first defined broadly to include, for purposes of this course, medicine and architecture, but gradually these two topics were pruned. The course could then look at major changes in the paradigms or ways of knowing by looking at major scientists. It could be given a sense of closure by beginning and ending with astronomy, going, that is , from Stonehenge to Black Holes.

Tuesday. It was suggested, without vote as yet, that the course be on the junior level. Three dimensions were considered:

A) Historical Sequence
B) Topics
C) Methodology

A. Historical Sequence:

1. General Introduction:
   a. Science as a cultural phenomenon. Science progresses by evolution or revolution. It influences and is influenced by culture.
   b. Possible text: Kuhn, Structure of Scientific Revolutions.(Perhaps this book is too difficult since its examples are mainly from physical chemistry.)

c. The way we teach science omits much of what goes on in the development of science.

2. Primitive Science

a. Science as concomitant of the transition from hunter to agrarian society.
b. Text: Selections from Levi Strauss, The Savage Mind, with commentary.

3. Ancient Science

a. Egypt: architecture, farming, geometry, astronomy.
b. Maya: astronomy. Greece: Aristotle's Physics; how did science develop out of philosophy as "natural philosophy?" Chinese: acupuncture and Taoism.
b. Possible text: Stonehenge Decoded.

4. Early Middle Ages
Arabs: medicine, mathematics.

5. Middle Ages
Cathedral architecture, scholasticism.

6. Classical Science

7. Nineteenth Century Science - Darwinism

8. Twentieth Century Science: Relativity, Cybernetics.

B. Sequence of topics:

1. Theories of matter -- physics.

2. Theories of living matter -- medicine, biology.

3. Environment-science interaction: how man through natural science affects his environment and vice versa.

C. Methodology:

1. History of science:
-reading about Galileo or reading Galileo.
-learning what Galileo discovered and appreciating his problem.
-redoing Galileo's experiments.
-reading about scientific method and using it.

2. Doing Science

-redoing Galileo's experiment does not make it the student's problem.
-let the whole class be gripped by a problem such as explaining what they observe when light enters a darkened classroom through a pinhole (pinhole camera).
-desirability of hands-on lab experience, at least key experiemnts.

3. Possible text: Abers and Kennel: Matter in Motion, the Spirit and Evolution of Physics.

4. A suggested analogy: teaching 19th century biblical criticism by: a)lecturing about it; b)having students read selections from the synoptics to observe differences and similarities and formulate their own hypotheses.

Wednesday

The group agreed on making it a junior course.

The question of hands-on experience led to discussion of how students might experience what science is like or what scientists do, and how science is both a product of and a producer of civilization.

After a night meeting in the library of half the group, the following outline was put on the board:

I. Introductory Unit--Kuhn, The Structure of Scientific Revolutions

II. World as Organism

A. Primitive -- Levi Strauss, The Savage Mind, selections and commentary. Animism and totemism.

B. Ancient: Greek rationalization of primitive science.

III. World as Mechanism--the scientific revolution.

A. Challenge to Aristotle -- Butterfield, The Origins of Modern Science and Crombie, Augustine to Galileo.
Impetus theory, heliocentrism and geocentrism.

B. Bacon and Newton. Selections from Robert Merton on Puritan science.

IV. Contemporary World--its emerging paradigms.

A. Relativity -- B. Russell's essay; Gamov, Mr. Tomkins in Wonderland Capra, The Tao of Physics.

B. Quantum Mechanics

C. Ecology

Chinese, Hindu, and Arabic contributions were deliberately omitted. The focus is on the shift in perception and what it means for science, the cultural factors that influenced the shift, and cultural impact of the shift. The rationale of the course is a look at what is "scientific" in three different ages; in other words the course consists of three case studies.

Discussion waxed about how to harmonize the internally consistent content approach with the student-centered, problem oriented approach. We considered using Bronowski's Ascent of Man series on TV tape.

Thursday.

The discussion was led by those primarily interested in student-centered education. The following was brought in as an example of how the students might be led into a scientific mode of thinking:

"The following occurred near ancient Athens during an argument between a quibbling obstructionist and a pragmatist who wanted to get on with the task at hand:

A: Damn it. My family has been planting here for years--right up to this stream. Now get out of my way before you get hurt. I want to PLANT!

B. You S.O.B., you're being unfair. You know as well as I do that the stream between my land and yours moved and cut into my land.

A. Stop being coy. We both know why it moved.

B. Let's not get into that argument again, or we'll never get this question settled. I'm telling you that you're planting on my land, and if you know what's good for you, you'll get off.

A: Oh, yeah . . .?

This verbal violence led to physical violence. As a result, one of the characters was seriously hurt by the other. Similar situations are arising all around Athens.

Your job as a student is to identify the speakers' presuppositions and your own as you read the dialogue. Recount the circumstances that led to this situation. Come up with a solution that will defuse such situations in the furure. Identify the consequences that will result from your solution.

Suggestions for teachers in charge of this exercise:
Pay attention to, and articulate for the students, their assumptions about the sex, age, size, hair and eye color, and dress etc. of the characters. Explore the implications of those assumptions. How would an ancient Greek do physical violence to another person? Is that "natural"?

What is the physical distance between the speakers? Why? Under more civil circumstances, how would they have started and concluded a conversation? With what verbal greetings and what physical gestures? Why?

How might these characters name themselves? Why the patronymic? How and why do certain cultural milieux foster the use of patronymics?

What do these characters mean by the words "family" (nuclear, extended, tribal, religious, etc.), "planting" (what technology is involved), and "years" (measured how, by whom and how accurately). What is their calendar like? What encourages people to divide time, to devise calendars? Is time divisible? What is the best calendar? How would the farmer know when he/she should plant? Who or what would be consulted?

What do the students suppose the characters are planting? Whatever it is, would it be exactly like its counterpart in Indiana? Why not? What presuppositions are the characters making when they engage in planting? (Climatic, political, military, social, etc.)

Invite a classicist into your class who will present your students with a translation of the above dialogue into ancient Athenian. Have the classicist do an explanation of the comparative stylistics involved in analysing the relative characters of the two languages. Why do ancient and primitive languages often strike modern people as bewilderingly complex? Do primitives speak "primitively"? Why not?

What does the competition between the characters over arable land suggest? What were the consequences of the agricultural revolution on health, population, environment, living habits?

What are the characters planting in? Just soil or "Mother Earth"? Are the students' assumptions about inanimate objects similar to those of the ancient Greeks? Why not? Will Mother Earth like the Greeks to rip her open and stick seeds in the wound? Do the Greeks and the students assume that wheat (for example) will continue to grow in this place? When the Earth starts to produce less and less wheat, won't it be obvious that she is showing her resentment to something the Greeks are doing? In what way is the students' acceptance on faith of society's claims about so-called "scientific" explanations of soil exhaustion different from the Greeks' acceptance on faith of their society's claims about so-called "mythological" or "superstitious" explanations of problems in nature? Encourage the students to prove that their explanation is "right."

First Laboratory Group. Encourage the formation of a group of students that will do soil and plant analysis under the guidance of a chemist. Let the chemist help the students do what they think they need to do to prove their position. But the chemist should let the students discover or recall the need for such things as collecting data systematically, keeping conditions uniform, formulating a hypothesis, testing replicability, and building on successful techniques established by earlier chemists. At each step, the chemist should force the students to think of reasons why such activities would have been impossible for ancient Greeks (discovery of chemical elements, of atomic weights, etc.). Could the students have engaged in this activity if their families needed them to find enough food to avoid starvation or if a war were raging in Indiana? What assumptions had the students made in regard to the last two questions?

Are the students' assumptions about the range of possible reasons why the stream moved the same as those of the ancient Greeks? What's a stream? How do students know? Where do streams come from? Can students prove their answers? Why do streams move from one course to another?

Second Laboratory Group. Have the students prove their answer to their own satisfaction. Have them explore with a geologist questions of soil composition and other geological forces that have an impact on the paths of streams and waterways. Is the soil around Athens like the soil around St. Joe's? Why not? How do the students know? (The geologist should follow the approach suggested above for the chemist.) Is it possible that erosion has influenced the course of the Greek stream in question? Has the very farming itself perhaps contributed to the problem of the wandering stream? Is this a paradigm for modern ecological concerns?

After this bombshell the discussion probed means of extending this student-centered approach to the other periods. Some of the suggestions were: dialogues in which Aristotle explained the movement of a projectile or a shaman explained how the world is experienced as animated. A participant recounted that after a field anthropologist told about feeling death in a hut as "cool," she herself began to sense ghosts. One might compare the fall of Newton's apple with its failure to fall in a space capsule. Another scenario might be developed from Santillana's Trial of Galileo or Galileo's own Dialogue. Another might be to have Darwin Meet the Press.

Further readings which seem to fit the course: Arthur Koestler,, The Case of the Midwife Toad; The article on the Roman catapult in a recent Scientific American. A planetarium show was proposed. It was agreed that lectures should analyze student-generated results in the light of contemporary scientific theory.

At this point the participant who had put up the first part of the Tuesday proposal and had not said a word on Thursday was asked to comment. He said he had withdrawn from the course.

Final Comment: It seemed to the group leader that the participants were well-disposed and serious and did not allow the simulated aspects of the work to deter them from vigorous pursuit of their task. Actually they worked very well together. There was final disagreement on a question that usually has to be swept under the rug because its solution has not yet emerged: namely, how to make use of the academic milieu with it course structures, educational techniques and academic paraphernalia in general to lead the young adult in college to appropriate maturing in humanity (not Humanities). But we are making some progress.

Core Curriculum Design Committee #5 Mr. Groppe

Utopia or Oblivion

Assignment: Anticipating the future is always to some degree an imaginative act. We have to invent the future before we can realize it, but we also have a wealth of experience to draw upon to guide and stimulate our inventing. This proposed core class will attempt to stimulate the students to imagine future world orders. We might think in terms of three stages to the work of the course: an imaginative stage in which traditional utopias are studied; a general policy making stage in which manifestoes and drafts of world constitutions are read; and an application stage in which students are asked to apply their imaginative visions and guideline statements to particular institutions or areas of common life (education, economics, religion, law, etc.).

Committee: Judy Bechtel, Writing; Bea Bigony, Anthropology; David Boyer, Sociology; Philip Durkee, Theology and Physics; Fred Gilliard, English; John Groppe, English; Jerry Hickerson, English; Loretta Pang Hicks, History; Marian J. Morton, History; Carol Ulch, Geography; Alice McVetty Vars, Creativity; Charles Wieberg, History.

Director's Observations:

The Utopia or Oblivion workshop produced the least developed core curriculum plan of the eight design committees. Perhaps that is the tragic flaw of utopian schemers. More likely our minimal progress was due to the difficulty of the task, and I think ours was the most difficult assignment. Any discussion of what the future should look like raises questions about present life styles. Our own lives were much more involved in what we were discussing than in what the other groups were discussing. Those who believed that energy consumption had to be cut back drastically implicitly criticized the life style of the high energy consumers in the group. On the other hand, those who believed in the development of new energy sources and held out for the possibility of, at worst, only moderate reduced consumption would see the consumption reducers as alarmists.

In other words, the twelve members of the group confronted each other not just as academicians trying to preserve some places in a core enterprise for people with skills like our own; we also confronted each other as people with different life styles and different values. Some of the other differences that surfaced included population control, centralized utopias versus individualized utopias, local utopias versus world utopias and utopias with a top priority on creativity versus utopias with a strong work ethic. There were some differences that usually surface in this kind of planning that did not appear, most notably religious freedom, sex roles and sexuality.

We made two compromises to avoid a highly charged situation. One, we agreed not to try to design a course that would attempt to predict the future. Two, a corollary: We agreed to explore various futures while always reminding ourselves and our hypothetical students that we had no preferred alternative.

I think we realized at some level of consciousness that we were actually talking about our own lives and, therefore, about the lives of our students while we were appearing to be talking about the year 2050. In spite of that, there seemed to be some reluctance to think of ourselves in Moffett's terms, that is as shapers of the inner voices of our students. Our own inner voices told some of us to be wary of that idea.

Another important aspect of this committee was the presence of social scientists, a sociolologist, an anthropologist, and a geographer. The Saint Joseph's Core program reflects the approaches of a liberal arts faculty, particularly history, philosophy, religion, and literature. It is a sort of great books program with an emphasis on individual texts. The social scientists were less inclined to talk about book titles and more inclined to talk about key information. It is clear that a faculty with a greater representation of social scientists will produce quite a different core program from what a liberal arts faculty will produce.

Finally, we spent much time struggling with the metaphor of bridges to the future. We wanted to avoid producing in the students who took such a course a sense of "You can't get there from here." Part of our course was designed to explore contraints within which any future world would have to be built. Therefore, we also wanted to avoid producing the sense that "You can't get anywhere from here or anywhere." Problem approaches or constraint approaches tend to induce a sense of helplessness. One definition of bridge was a person or persons already living to some degree in the future. For example, if reduced energy consumption is to be a part of the future, then Sweden is a bridge because it operates on much less energy than the U.S. consumes. You can get there from here.

Minutes: Session One, Jerry Hickerson, Recorder

SYNOPSIS: GROPPE'S GROUP, "OBLIVION OR UTOPIA--IMAGINING THE FUTURE"

The academic level of the course was set: "Upper Division." (This would ordinarily mean the junior or senior year but for two-year institutions would mean the sophomore year.)

After moving in eleven different directions, the eleven members of the group decided it wise to consider the aim of the course: should the course be open-ended, visionary, and speculative; or should it be more predictive, based on current problems, trends, and forecasts? In keeping with the spirit of "utopia," the group decided to emphasize the former. The goal was suggested as leading learners to the most creative, positive, constructive view of the future possible within the realm of what we know to be real.

The approach suggested and agreed upon was to begin with a study of utopias; move to reality and negative utopian ideas; build bridges between reality and utopia; and return to utopia, providing opportunities for students to personalize the final syntheses through putting themselves in utopian perspective. i.e. an outline would be as follows:

1. Visions (through literature, history, sociology, philosophy, religion, art, etc.)
2. Constraints
3. Bridges-Constraints-Bridges
4. Visions

During the course of discussion/brainstorming, the group tossed around a number of ideas, including whether or not to focus on a specific or general time in the future, the virtue of teaching abstract thinking, how to use historical perspective in dealing with the subject, and what skills to teach as part of the unit.

For Session #2 (Tuesday): Participants are to attempt to identify content and methods to facilitate the reaching of the goals.

Yours for the future,

Session Two, Loretta Pang Hicks, Recorder

The group members individually presented favorite content materials for discussion and decision-making; among the books/authors suggested:

WALDEN	BELLAMY LOOKING BACKWARD	SHIFTING GEARS
H. G. WELLS	RASSELAS S. JOHNSON	FILMS: CLOCKWORK ORANGE,
PLATO	WALDEN II	BRAVE NEW WORLD,
MORE'S UTOPIA	ECOTOPIA	FARENHEIT 451
		SOYLENT GREEN....

It was suggested that the group consider including materials from the rest of the world that is not American or European or European inspired. The basic structure agreed upon is a 15-week, five credit semester. Activities might include films, lectures, field trips, a living experience, individual projects with minimal group structure, panel discussions involving other faculty or individuals from the wider community, a debate exercise, a lifeship exercise.

Further discussion suggested limitations and/or options to consider in structuring the course. For example, if an instructor is not agreeing with the book already selected for use, will this negate its effectiveness? It was generally agreed that such dissent would stimulate

discussion and critical analysis. Some tentative options included allowing students to decide which books to return to for reevaluation; presenting bibliographies to students for their choice for discussion; requiring all students to read all the books to be assigned. There was tacit consensus that there needs to be built into the structure of the course assignments which nurture the student's ability to engage in critical analysis and in active visioning.

The group recognized that the hardest part of organizing the structure and planning assignments is determining bridge-building activities. The term "bridge" was optionally defined as those activities, attitudes, functions, and processes which enable moving or envisioning beyond constraints to actualize the future. It was suggested that perhaps more time should be devoted to bridge-building activities than other segments of the course because these activities are intended to show the possibilities of moving beyond constraints and to show that some persons are already involved in actualizing the future.

Valuable bridge-building activity may include an investigation of various forms that individuals or groups claim are modes of actualizing the future. This kind of investigation may be left to the student to choose the group or individual on the basis of his personal value. The rationale for this bridge-building activity is the need to encourage primary investigation by students as part of the process of stimulating life-long learning. Although it is possible that students will discover their own bridges and respond according to individual propensity, it was generally agreed, however, that it may be preferable to identify certain constraints and issues which can be examined for common understanding. This approach would encourage systematic analysis and refinement of thinking which can be worked into discussions. Moreover with a common approach, the student can be held accountable for his positions, and they cannot be passed off as only personal opinion.

Although the group decided that it would be useful to identify key issues, other issues can be handled as they arise during the course of the semester. Such a method would allow for more spontaneous presentation of materials.

The assignment of a living-together experience was discussed as a process which will help students to themselves identify constraints and issues in (utopian) communities such as individual control vs. central control; increase vs. minimizing energy consumption; individual systems vs. world order utopia, etc. It was recognized that the time spent in living together is important and that a minimum time be set. If there is a two-part structure to the exercise, students in groups may make their community rules, experience the lifestyle they have planned, and assess the experience. Economic responsibility will be essential and the community must be self-sufficient. Various models could be used, Walden II, Shakertown, and others; the communities could be assigned to adapt to whatever environment is presented to it. Experiential activities can also take the form of assigning a limited amount of water to each student who must live within his quota for a period of time.

Assignments for tomorrow:
Decisions must be made on--

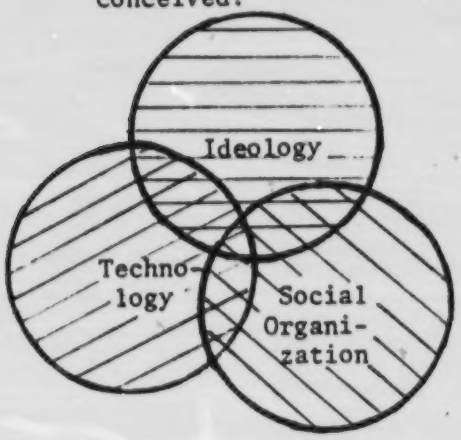
1. Parameters of the living experience
2. Common readings to be assigned if any
3. Other media to be incorporated
4. Disciplines which may have been left out

The first half-hour (to forty-five minutes) will be used to rough out a syllabus.....

Submitted with trepidation,

Session 3: Philip Durkee, Recorder

Bea proposed a model by which the structure of the course could be conceived.



Technology
Energy
Food
Population
"Technology"

Biosphere
(hardware)

Ideology

Social Organization
Controls: political
social
economic

Groups: small-families
biological
communal
large-associations
Economic Exchanges

Linkages/Boundaries

Space/Distance

Cultural Changes

Various modifications of the model were proposed, e.g. perhaps the biosphere is an additional circle interfacing with the others. What ideology denotes was discussed bipolar constraints previosly mentioned, policies, values, theologies. etc.

From John's lesson plan form, discussion followed concerning the syllabus. Several persons favored Chuck's suggestion of a three week introduction in which the utopias of More, Wells, and Skinner would be examined. Several also agreed that the body of the course should merge Constraints and Bridges to the Future, perhaps being treated in a dialectical fashion. This middle portion would include discussion of dystopic accounts (Orwell, Huxley, etc.) a "living together" experiment (at least five days) out of which concrete awareness of constraints on utopic living would emerge, analysis of the components of social organization from Bea's model and how each would relate to technology, biosphere, and ideology.

What would constitute the last four weeks of the course and how evaluation of the students might be done was then discussed. All seem to agree that this time should be used creatively by the students, who might develop various means of expressing their own envisaged future or planned utopia e.g. composing a symphony of the future, creating and presenting a drama, writing a scenario of life in a future time. Student evaluation was mentioned as a means of bringing competent evaluation to various dimensions of a student project such as relevancy to the course, form, technique, originality, etc.

Session Four, Judy Bechtel, Recorder

John explained why he had asked us yesterday at the beginning of the hour whether we wanted to meet or not. He had sensed some frustration and wanted us each to recognize the voluntary quality of our commitment to this planning exercise. Implicitly we had answered him by going on with the session.

Alice Vars gave us some numerical evidence that our sharing process had indeed been somewhat inadequate yesterday. She had counted and categorized our contributions, and she gave each of us a "report card" of the kinds of contributions we had made, including:

1. Statements - new thoughts
2. Building on these new thoughts
3. Re - statements
4. Raising questions for information
5. Raising questions to move forward
6. Agreement or affirmation
7. Disagreement
8. Counter suggestions
9. Focus attemp ts
10. Feelings expressed
11. Clowning positive effect or negative effect
12. Monopolizing
13. Blocking
14. Silence

Most of us had offered new statements while failing to pick up on John's moving forward questions. The group felt that this way of describing process would be valuable for improving discussions in our core discussions groups. Another process exercise suggested by

Alice was to let the discussion leader take the end of a ball of yarn and toss the ball to the first discussion participant, that person holding his end and tossing it to the next participant, etc., so that yarn pathways would illustrate the exchanges that have transpired.

Building on past group decisions about course organization, Judy suggested a list of writing and speaking exercises that would carry out some of Jim Moffett's ideas about discourse. Basically that plan was as follows:

1. Students complete 3-level study guides on the days Utopian Literature is due.
   A. Literal Questions
   B. Interpretive Questions
   C. Application or Personal Questions

   These should aid discussions.

2. Students would have a choice on lectures or panel discussions to be transcribed or summarized; single students or pairs of students would prepare their transcriptions or summaries for class distribution. These, too, would promote discussion.

3. Further the faculty would construct a structured critique form on which class members would evaluate the transcriptions or summaries and, in the process, would also reveal their own grasp of the information. These critiques would thus provide peer evaluation of their classmate's writing.

4. Each student would also prepare a position paper on one of the constraints studied (e.g. fuel allocation) perhaps with the end result of influencing a class vote on policy for their own utopia.

5. Finally, each student would prepare a final project, such as:

a) A report on a visit to a present-day utopia.
b) A report on an experiment in communal living.
c) A report on a personal utopian vision.
d) A research paper.
   etc....

These would be graded on a point system. In addition to these assignments, the group brainstormed ideas for incorporating other language activities suggested by Moffett. These would occur mostly in the discussion group sessions.

--naming utopias
--coming up with mottos
--designing a map of utopia
--writing the 10 commandments of utopia
--composing incantations
--finding "utopian" photos from advertisements and making up new labels for them
--role playing dialogues (of famous people debating, etc.)
--designing a language or a dictionary (revealing values) for the future.
--describing a process of the future(e.g. how to cook a meal of the future, how to nurture self-sustaining gardens, etc.)

These activities took most of our time, but fleeting attention was given to staffing the course, packaging it for acceptance by a curriculum committee, and applying our group's experience to our own future roles as core curriculum salesmen back home.

Core Curriculum Design #6 Dr. Cappuccilli

Mass Media and the Shaping of Mankind

Assignment: "By directing communication and education to the development of spontaneous thinking and the independent assumption of knowledge we make possible the search for consciousness so much desired for the future" (Dr. Utho Kekkonen, former President of Finland). If we make use of mass media in a conscious effort to shape our shared lives, then a whole range of questions begins to emerge: Who decides the shape of the future? What mix of media is appropriate as the communication progresses from one-on-one, to group-on-group, to nation-on-nation, and so on? What crosscultural differences are there in response to media? What happens when one or the other type of medium is omitted?

Committee: John Bee, Rhetoric; Ralph Cappuccilli, Communications and Theater Arts; Peggy Dubose, Political Science; Tom Hall, Mathematics; William Horrell, Education and Chairperson, Faculty Academic Policies Committee; Lloyd Hubenka, Humanities and Dean of General Studies; Renu Juneja, English; Nona Mason, Speech and English; Carol Steinhagen, English.

Mon. June 4 -

1. Introductions: names, schools, areas.

2. Decision made by consensus to "revolve" duties of recorder.

3. Introductory remarks by Ralph Cappuccilli - summary of problems of communications among students.

4. Brainstroming about assignment to construct core course.

   a. Bibliography distributed.
   b. What should be the scope of our course?

      i. level - freshman or sophomore (basic)
      ii. historical overview - start of time span is not defined.
      iii. philosophical component.
      iv. how each medium can distort or be misconstrued by the user.
      v. comparisons and contrasts among various types of media.
      vi. allow students opportunities to make decisions on ethical issues.
      vii. case studies -
      viii. analytical and theoretical approaches should both be included; e.g. examination of cause and effect question.
      ix. includes all modes - printed, electronic, oral , visual, etc.
      x. types of behavioral change - buying habits, lifestyle, habits, ethical decision-making, moral judgements.
      xi. intercultural communications and the role of language differences.
      xii. two large divisions - structure and function.
      xiii. who controls each medium - what are motivations? comparison of our country/culture with others.
      xiv. matching the message to the "target" audience and choice of

media to effect this.

xv. "creation of market" at the present time instead of formerly "sampling the market"

xvi. technical details - how do the media operate?

xvii. student skills desired - writing, speaking,etc..

c. Teaching strategies:

i. how many students in a class?

ii. what types of assignments?

Tuesday June 5 -- Mass Media - Work Session

I. Content of proposed course

media:

senses
language
rhetoric
technologies that employ and affect senses and language,
print, radio, television, film.
elements that influence the media:
scale
pace
pattern
evolution of media types functions of the media:
informational
instructional
policy/decision - making
entertainment
systems of the media:
commercial
governmental
educational/public

II. Suggested methods of structuring - classification:

--of four functions
--of the different media
--how each of the functions might be analyzed by different disciplines: sociology, psychology, political science, etc.

Cause - Effect:

- showing how the processes of different media affect the media audiences.
- showing how different media affect the messages.

Comparison - Contrast:

- Contrast media functions in situations of mass and non-mass communications.
- Compare impact of media in different cultures or on perceptions of different cultures.

Classification/ Cause - Effect:

- Examination of four functions as processes of socialization (or in terms of other effects)

Questions Approach:

- What is communications?
- How have the various media developed?
- What are the media of communication?
- What are the Mass Media?
- How do they function?
- How should they function?

III. Goals of Proposed Course

agreed upon:
- to make students aware of the extent to which they are influenced by the media.
- to make students judge the quality of media presentations.

in contention:
- to show students how the media work by having them practice techniques of different media.

IV. Questions to Consider:

- Are modern people uniquely affected by their media?
- Do or should the media perpetuate nationalism?

Wednesday, June 6 Mass Media

I. The group identified the particular values the general student should derive from the course:
1. Critical awareness
2. Learning to perceive more broadly the cultures in which we live
3. Recognition of the relativity of value systems

II. Readings suggested by the group included the following works by:

McLuhan	UNDERSTANDING MEDIA: THE EXTENSIONS OF MAN
Dance	"The Signs of Man"
Barne	TUBE OF PLENTY
Orwell	1984
	"Politics and the English Language"
Boorstin	THE IMAGE MAKER
K. Boulding	THE IMAGE
Rivers & Schramm	RESPONSIBILITY IN MASS COMMUNICATIONS
Dexter & White	PEOPLE, SOCIETY AND MASS COMMUNICATIONS
Real	MASS MEDIATED CULTURE
Gerbner	MASS MEDIA POLICIES IN CHANGING CULTURES
Klapper	"Mass Media and the Engineering of Consent"

Films suggested by the group included:
THE BATTLE OF CULLODEN
MY CHILDHOOD
III POINT OF ORDER The American Short Story Film Series
Videotapes of selected TV Programs
Tape Recordings

Problems of planning the course were discussed including amount of reading, uniformity in testing, and the division of the week's time between discussion, lectures, skill days, etc. Standardized
IV tests were suggested and a "block" system was recommended in relation to "functions,"

Thursday , June 7, 1979 Mass Media

Possible format
1. What is communication?
2. What is media?(types)
3. What is mass media? (varieties)
4. How does it exist in the country? (systems)
5. What does it do?
6. What should it do?
7. How has the present condition developed?
8. How does it compare to other countries?

(Activities designed to answer these questions)

Performance skills must be included: Listening
Speaking
Reading
Writing

Course should move from experience to lecture (generalization) (Content originates in experiences which are articulated and studied later.)

Direction of class
From "is" to "ought"

Much interdiciplinary information may be communicated while discussing mass media. (politics, ethics, mores, art, history, etc.)

Class should focus on open issues. Answers (final) should be generally avoided.

Type of teacher: open, tolerant of ambiguity, a co-learner.

Lectures by experts might be included.

Sopomore level course.

MASS MEDIA COURSE

Functions
(Dimensions of message)

Media Types

Motivations of 'producer'/sender

("IS")
Effects: extent
impact
results

Responsibility/Ethics

Systems

Perceptions/Expectations
of recipients

("OUGHT")

"Ideal"

Effects: What should be the effects of media?

Block out in relation "functions"-
for each functional segment students:

With Readings

1. Have viewing experience, intro.
2. Have production project.
3. Have oral/discussion exercise re: issues and problems
4. Have written exercises re: production issues/problems

Core Curriculum Design #7 Dr. Kerlin

Twentieth Century American Culture

Assignment: What has American culture been in the 20th century? How will it change as we move into the 21st century? How was the America our parents knew different from the America we know today? Let's look at their America and at our own and then let's imagine the America our children will know. In doing these things, let's look at all aspects of culture: Art and Literature, Philosophy and Religion, Science and History. What have I left out? And finally let's see if we can place ourselves as we have been and how we imagine we will be in the larger world perspective. These will be some of our tasks in the workshop on American culture.

Committee: Inzer Byers, American Studies; Sister Barbara Cison, Undergraduate Dean; William Duddleston, Social Sciences; Sister Mary Dolores Greifer, English and Humanities; Jocelyn R. Hughes, English and Division of Liberal Arts Chairperson; Robert Jones, English; Charles Kerlin, English; Richard Leliaert, Religious Studies; Sister Marie Moore, Musicology and Academic Dean; Mary A. Seeger, Languages, History and Assistant Dean, College of Arts and Sciences; Eugene Sorensen, English, Futurism and Coordinator for Personalized Education Program.

After broad and enterprising discussion during the Monday workshop period, we decided to develop a sophomore level course and divide it into three five - week units, entitled:

What have we been? (as a culture)
What are we like today? (1955 - 1979)
Where could/should we be going?

We further agreed on a two lecture, three discussion format, with the third discussion period run entirely by students. Committment to this 5 credit hour course for two discussion groups constitutes one - half of a normal teaching load. Other matters pertaining to topics, themes, etc., for the course were discussed during Monday's session. The following course outline summarizes our discussion through our third meeting on Wednesday.

Twentieth Century American Culture

I What Have We Been?

A. Week I: America 1900 - 1917 -- Self-Confident and Self-Conscious

Lecture: A dramatic presentation focusing on great American personalities from our past readings from key American documents. The emphasis will be on well-known figures as well as representatives of as many different groups of Americans as possible.

Lecture: "America 1900 - 1917: Self-Confident and Self-Conscious."

Readings: Excerpts from Carl Degler, Out of Our Past

B. Week II: "World War I and the Roaring Twenties"
Film: Over There: The End of American Innocence

Lecture: "The Cult of Youth: Growing up With the 1920's"

Readings: F.L. Allen, Only Yesterday
Loren Baritz, "Introduction to the Culture of the 1920's"
F. Scott Fitzgerald, The Great Gatsby

The music of Bessie Smith, Ma Rainey, and other blues singers will be made available for use in discussion groups.

C. Week III: "The Depression Years"
Film: The Inheritance (a film about organizing labor in the 1930's)

Photographic Exhibition: Dorothea Lange and The Great Depression

Readings: Excerpts from Studs Terkel, Hard Times.
Excerpts from The American Heritage Song Book.
John Steinbeck, The Grapes of Wrath.

D. Week IV: "The 1940's and World War II"
Film: The Sands of Iwo Jima

Lecture: "The Home Front"

Readings: Excerpts from The Men Who March Away (poems on war)
Time - Life, Life Goes to War or This Fabulous Century: 1940's
Joseph Heller, Catch - 22

E. Week V: The Post War Years
Lecture: "The Policy of Containment"

Lecture: "The Red Scare Revisited - The Rosenburgs"

Readings: Joseph Heller, Catch - 22 (Continued)
Eric Goldman, The Crucial Decade

F. Week VI:
Tutorials - no lectures or discussions scheduled.

II. What Are We Like Today: The Contemporary Scene, 1955 - 1979
A. Week VII: The Politics of Confrontation
Lecture: "The Whole World Is Watching" - a collage of video-taped materials of the Civil Rights movement as it was presented on television in the 1960's.

Lecture: "The 1960's: The Clash between the values of the old and the new."

Film: The Graduate

Readings: Excerpts from Philip Slater, The Pursuit of Loneliness
Eldridge Cleaver, Soul on Ice or
The Autobiography of Malcolm X

B. Week VIII: The Politics of Confrontation (Continued)
Lecture: "Music and the Arts: Soup Cans and Sitars"

Lecture: "Vietnam: The American Encounter with Tragedy"

Readings: A collection of relevant poems by Ginsberg, Snider, Dickey, Perlinghetti and others.

Songs by Dylan, Jimmy Hendrix, The Doors, Jefferson Airplane and others.

Excerpts from William Fulbright, The Arrogance of Power
W. Kapps, "The Moral Impact of the Vietnam War on the American People," Center Magazine.

C. Week IX: The New Search for Identity
Lecture: "The Search for Alternative Lifestyles"

Lecture: "Woman: Redefining Ourselves"

Readings: Richard Brautigan, Trout Fishing In America.
W. Kapps, "The New Monasticism," Center Magazine.
"Children of Communes" from New Times Magazine.
Lois Banner, Women In Modern America.
Adrienne Rich, Diving Into The Wreck

D. Week X: Liberation Movements
Lecture: "Minority Expressions"

Lecture: "The New Theology"

Readings: John Niehardt, Black Elk Speaks
Lorraine Hansberry, To Be Young, Gifted and Black
"The Futurists" from the current issue of The Futurist
Excerpts from Sidney Ahlston, Religious History of the American People
Kevin Phillips, "The Balkanization of American Society," Harpers Magazine, May 1978.

E. Week XI: The Mass Media
Lecture: "The Psychologizing of the American People"

Film: Nashville

Readings: Jerzy Kosinski, Being There
Richard Sennet, The Fall of the Public Man

F. Week XII: No lectures or readings. Catch up time.
Week for exams.

III. Where Could/Should We Be Going?

A. Week XIII: Science, Technology and Human Values.
Lecture: "Nuclear Energy: From Hiroshima to Harrisburg."

Lecture: "Microscopes, Machines and Man."

Readings: John Hersey, Hiroshima
Robert Francoeur, Utopian Motherhood

B. Week XIV: A New World Order?
Lecture: "Worlds in Conflict: The new realities of life in the Twenty-First Century."

Lecture: "Global Consciousness: Education for the Future."

Readings: Excerpts from Robert Heilbroner, On the Human Prospect
Theodore Hesburgh, The Humane Imperative
Excerpts from Alvin Toffler, Education for the Future

C. Week XV: Summary, Course Evaluation and Final Exam.

After completing the above, the group discussed various outcomes expected during the semester. We changed our discussion, however, to consider specific oral and written assignments to be done during the semester. Among our decisions:

1) The dramatic presentation will begin in Week One and will be critiqued by groups of five students. A one page written critique will be presented orally in class by an appointed member of the five student discussion group.

2) During Week Three students will be asked to interview a family member about life in the depression or in the 1940's. This interview should be taped if possible and provide the material for a short paper due in Week Five.

3) Also in Week Five students will be asked to do a film review of The Sands of Iwo Jima.

4) During Week Eight, students will be asked to begin researching the week they were born. This research leads to a major paper due later in the semester.

Other suggestions for oral and written skills development included: an oral presentation of poems, and the keeping of a journal with entries used as the foundation for more formal writing. The group also agreed that this course should be evaluated during the final week of the semester.

Other readings, films, etc. discussed but not included in the curriculum:

BOOKS

Barth, John, The End of the Road
Bellow, Saul, Herzog
Bird, Caroline, The Invisible Scar
Commoner, Barry, The Poverty of Power
Cox, Harvey, The Secular City
Ellison, Ralph, Invisible Man
Howe, Irving, World of Our Fathers
Jong, Erica, Fear of Flying
Kosinski, Jerzy, Blind Date
Lasch, Christopher, The Culture of Narcissism
Mailer, Norman, The Naked and the Dead
Matuso, From Civil Rights to Black Power
May, Henry, End of American Innocence
Morrison, Toni, The Bluest Eye
Novak, Michael, "The Rise of the Unmeltable Ethnics"
Oates, Joyce Carol, Stories
Ophuls, William, The Ecology of Scarcity
Poems by: Gwendolyn Brooks, Etheridge Knight, Stanley Crouch, Maya Angelou, Alice Walker, etc.
Podhoritz, Norman, Doings and Undoings
Roth, John, The American Dream
Ruff, Triumph of the Therapeutic
Vonnegut, Kurt, Player Piano
Wright, Richard, Native Son
Warren, Robert Penn, All The Kings Men

FILMS

Dutchman
Easy Rider
Friendly Fire
Hester Street
The Long Search
The Man Who Fell To Earth
The Sullivans

The above is not, of course, complete but it is the best my memory and my notes provide. Let me once again thank the members of the group for their great cooperation. I am proud to have been associated with you.

Core Curriculum Design Committee #8 Mr. Davis

Science, Technology and Human Values

Assignment: As we view the contemporary world and the future, we are caught up in a world that is rapidly changing due to science and technology. Therefore, our charge is to construct a curriculum segment which embraces science/technology as a human value oriented endeavor. In order to meet this goal, and avoid tunnel vision, it is desirable to have participants from various science and non-science disciplines join in designing this core course.

Committee: Brad Baltensperger, Geography; Ruth Brown, Physical Education; Mike Davis, Geology; John Depinto, Bio-chemistry; Thompson Faller, Philosophy; Harriet Hogan, English; Paul King, Economics; Edward Latarewicz, Philosophy; George O'Donnell, History, Humanities; Sister Rosina Schmitt, Philosophy; J. Melburn Soneson, Philosophy, Religion; Sister Loraine Veldenz, Mathematics; Thomas Vukovich, Biology.

This is a recapitulation of the proceedings of the small group section dealing with this Core curriculum segment. To save space and to allow for the inclusion of sources suggested, the Wednesday and Thursday sessions have condensed.

Monday, June 4, 1979 - First Part of Session:

Brainstorming, sharing/airing of problems and concerns arising out of individuals' "homebase" situations and experiences.

e.g. --how to get faculty from various disciplines to agree on "core?" or even to sit down and talk?
-how to even get scientists to sit down and talk?
-how to get humanists to understand humanism in science?
-and science in science?
-how to get scientists to be "humanistic"?
----learning science ('hard science')
learning about science? (how do scientists work?-methods?)
What are significant scientific concepts?

----in general education: concern should be "what (e.g.) math can do for the ordinary person" (true for all disciplines?)
(WHOLISM: recognize many dimensions of the person.)

----general education: only part of "liberal education"?

"What a person should know to be liberally educated - not attainable in "gen. ed." program - perhaps can create a "climate" that encourages growth --

----science in general education: "science as a human endeavor" -

Second part of session:

-comments/suggestions, re: specific "core" course (no attempt made to come to an agreement)

Issues to be addressed:

1. Science/Technology developing very rapidly: impact of pace of change on human values.

2. Use value structure to evaluate what science is doing and possibly impose limits.

3. What value do we deem most significant? What do we mean by value?

Suggestions for course:

1. Teach basic principle - how scientist arrives at conclusions - so one can analyze (when confronted with conflicting claims) who did the best job of setting up experiments and arriving at opinions -

2. Either no "hard science" - or - "in-depth" science.

3. Course at Junior/Senior level - so that some science can be presumed.

4. Topics - "usual" ones have been e.g.: nuclear power, genetic engineering.

5. Possible procedure (to get depth in science and values). "environmental impact statements" -

Problems:

1. How to get both depth (in science) and values.

2. How to teach "values" (need to teach values or method for arriving at judgment on values).

Tuesday, June 5, 1979 - First part of Meeting:

An idea for format -

I. Section dealing with values - discussion or lecture
II. Students working on topics in groups:
    A. Research on:
        1. Genetic Engineering
        2. Impact of technology on environment
        3. Cybernetics
        4. Use of resources of the earth

    B. Presentation of materials on topics

III. Values:
    A. Underlying problems, etc. (groups, report synopsis)
    B. Each student: reflection paper on some aspect

Level: Junior Year
Prerequisite: Assumption that Science Core Course previously taken

Second Part of Meeting:

Group divided into two sections to attempt to draw up an outline for course.

Section One

1 Week	I.	What are Science and Technology and why do we have them?
	II.	Human values:
3 - 4 hrs.		A. Structure of values
3 - 4 hrs.		B. Student's values
5 hrs.		C. Sources of scientists' and technologists' values
		1. How responsible is science?
	III.	Case Studies -
1 week		A. Michigan Returnable Bottle Bill
2 weeks		B. Ruhr River Valley
3 weeks		C. Clinch River Breeder Reactor Project
1 week	Iv.	Synthesis
		A. Underlying problems concerning values
		B. Conclusions - come to some sort of agreement
4½ weeks	V.	Individual Research and Presentation

Section Two

Method: Lecture 1 hour, 1 day per week (on film etc.)
Small Group Sessions (20) 2 per week - 1½ hours each
4 weeks - values; 8 weeks - special topics; 3-4 weeks - integration.

Week 1-----We create Values
Week 2-----We discover values
Week 3-----Science as source of values
Week 4-----Examination of value presuppositions

Wednesday, June 6, 1979 and Thursday, June 7, 1979 (condensed)

1 week	I.	Science and Technology-why do we have them?
	II.	Human values:
1 week		A. We create values
1 week		B. We discover values
1 week		C. Science as a source of values
1 week		D. Examination of value presuppositions
	III.	Case studies
2 weeks		A. Simple case, e.g., Michigan Returnable Bottle Bill - Faculty Member
		1. Use of popular sources
		a. newspapers
		b. magazines
		c. TV, radio
		2. Qualified Literature
		3. Comparison of sources - value judgment
4 weeks		B. Complex case (e.g., 4 topics) student project: find materials; analyze and evaluate

C. individual research projects: general/futuristic topic suggested by instructor OR student suggested, approved by instructor

2 additional weeks (for sharing research with seminar groups)

("C" would be worked on conjointly with "B")

IV. Synthesis
-Discussion of common/underlying values in III above
-Write reflection paper, (synthesis).

Journal: began early in term, focusing on own perception of values; possible-exchange journals towards end of term-comments on e.g. terms.
Use: see own view developing; a source for final systhesis paper.

Outcomes:

-Recognition of value - questions
-Recognition of value - changes
-Awareness of types of value - systems
-Awareness of how a scientist makes value - decisions in science/technology
-Appreciation of complexity of scientific value - issues
-Appreciation of value analysis in own life

Skills: (some)

-Oral skills
-Composition skills (e.g. journal-keeping; reflection paper)
-Research skills
-finding and reporting on sources
-judging reliability of sources

Some Resources:

Barbour, Western Man and Environmental Ethics
Barbour, Earth Might Be Fair
Callenbach, Ecotopia
Meadows and Meadows , Ethical Responsibilities in Nature
Mesarovic and Pestel, Mankind at the Turning Point
Ehrlich, The End of Affluence
(film) Catastrophe or Commitment
Mumford, The Human Prospect
Fuller, Operating Manual for Spaceship Earth
Pirsig, Zen and the Art of Motorcycle Maintenance
Brownowski, Science and Human Values
Thompson, The Edge of History
Koestler, Technology: The God that Failed
(film) Multiply and Subdue the Earth
Roszak, Making of a Counter-Culture
Fletcher, The Ethics of Genetic Control
Ramsey, Fabricated Man

Kieffer, Bio-ethics (case studies)
Maddox, The Doomsday Syndrome
Gendron, Technology and the Human Condition
Encyclopedia of Bioethics (1978)
Factsheets, National Science Teachers Association
Factsheets, Scientist Institute for Public Information
Shell Oil, Films
Books of C.P. Snow (e.g. Between Two Cultures; Two Cultures Revisited
PBS (television - fall, 1979.: Connections: 10 part series on technology)
James, One World Perspective
Capra, The Tao of Physics
Park, Affluence in Jeopardy
Mills, The Economics of Environmental Quality
Hallett, Environment and Society
Science at The Bicentenial, National Science Board, National Science Foundation. Chapters 5 and 6 are germane to the course.
Cook, Man, Energy, Society
Benarde, Our Precarious Habitat
Rienow, Moment in The Sun

I have taken the liberty of adding a few books/articles I consider, for one reason or another, as significant.

EVALUATION OF THE INSTITUTE

BY

ANTHONY J. LISSKA

DEAN OF THE COLLEGE

DENISON UNIVERSITY

GRANVILLE, OHIO

NEH Evaluation for the Core Curriculum Institute
Saint Joseph's College, Rensselaer, Indiana
June 3 - 8, 1979

INTRODUCTION

The Director of the Institute, Professor John Nichols, and I decided early on that the method of evaluation to be used for this conference would follow the techniques developed by Malcolm Parlett and entitled "Illuminative Evaluation." This evaluation methodology attempts to understand and elucidate the process undertaken during a particular conference. Attention is directed towards understanding the process as an event. The process is best understood through observation coupled with a series of interviews with the participants. An essay descriptive in nature results from the observations, from reflection, and from the interviews.

During the week of the conference, I attended the sessions and talked with many participants and staff members alike. I observed the conference until Tuesday, and then began the formal interviews. On Tuesday, the Director of the Institute was interviewed. On Wednesday evening, seven of the eight afternoon work session directors, all of whom were members of the Saint Joseph's College faculty, discussed the sessions, their expectations, and the involvement of the participants. On Wednesday, Richard Grabau, the keynote speaker, was extensively interviewed. Beginning Thursday and continuing through Friday, twenty-four participants were interviewed. An attempt was made to sample

participants from different academic disciplines and from different kinds of institutions. Faculty persons from all four major divisions of a college were interviewed: the humanities, the social sciences, the sciences, and the fine arts. In addition, a balance was sought between faculty and administrators present at the institute. The mix of institutions represented at the conference was reflected in the interviews as faculty and administrators were interviewed from moderate size state institutions, moderate size private institutions, small state institutions, small private colleges, denominational and non-denominational colleges, community colleges and women's colleges. Some interviews extended for thirty minutes or so, other for twenty minutes and some were as brief as ten minutes. In addition to the formal interviews, a number of people were approached informally for their reactions to the institute various times during the week; these were most often occasional meetings with participants during the free time available. In addition on Friday morning the eight work session representatives reported to the assembled body of institute participants; they described the simulation process and the results of their work session in devising a core interdisciplinary course. In addition, each of the afternoon work sessions was visited. One group was visited for an entire session and then on Wednesday and Thursday each session was visited at least once.

AN ESSAY ON THE CURRICULUM CONFERENCE

The remark of one participant characterizes this conference: "A mark of the success of this conference is that I keep on thinking about the issues." This statement sums up the success of the core curriculum institute at Saint Joseph's College. Moreover, it was important that faculty get together to consider teaching and curriculum. Equally important was the role humanities faculty played in this conference. Certain themes and structures ran through this conference and need to be elucidated.

GOALS OF THE DIRECTOR

John Nichols, the Director of this conference, explained that the goals of the Institute were in no way to "clone the Saint Joseph program" onto other schools. The goal was twofold:

a) To discuss the nature and structure of a core curriculum,

b) To use the core curriculum at Saint Joseph's College as a paradigm from which to begin discussion.

Professor Nichols also remarked that he looked upon the afternoon work sessions as the most important part of this conference. He remarked that "if they ever adopt a core program, this is what they're going to have to go through." The work groups were set up with a discussion leader and ten participants. The assignment was to design a new core course. There were eight work groups on eight different topics, in principle evenly distributing the nearly 80 participants. Of course

some groups had a few more people than others. The outside speakers were brought to the conference to both stimulate the participants and to serve as resource persons. There was an adequate distribution of skills and disciplines on the part of the outside speakers.

Given that so many participants were extremely interested right from the start about the structure and content of Saint Joseph's core program, it was difficult to keep to the Director's plan which was "to be low key about our own program." As Dick Grabau observed, it was to be expected that much interest would be elicited about the host institution's core program "because it's working here."

ORGANIZATION

Any conference must revolve around its organized structure. Every participant interviewed remarked on how well-organized this conference was. One person, an experienced Dean from a private liberal arts college, remarked that "this is the best conference I've been to in terms of planning." Another person remarked that "a great deal of time went into their planning our involvement." No one had anything but praise regarding the organization of the conference. "Overall, it was very well put together" seems to be a theme that was uttered by many, many people. Along with the organization we must talk about the hospitality of the host faculty and the accommodations for the participants. The openness and the agreeableness of the host faculty were mentioned by a number of people. "They were perfect

hosts--and that's saying something." Another person continually mentioned the Saint Joseph's faculty's thoughtfulness. Another person said that "they have been delightful on campus." The participants were housed in rooms in two dormitories. The only negative aspect is that the air conditioning components were not working very well in the dormitories. This was an inconvenience on some participants given that they were housed on the top floor of a flat roofed dormitory.

THE SPIRIT OF THE PARTICIPANTS

This conference was characterized by a fine spirit which evolved among the participants and the staff. Right from the start, one saw how committed the Saint Joseph College staff members were to this conference. They really cared about the conference and about making it work well. In addition they were very concerned that the participants' expectations be met. This sense of concern for the participants' well-being was carried over to the participants of this conference. There seemed to be a fine mixing of participants. One person remarked that "I have probably m over 50% of all of the people here." Another person said that "I will be getting back in touch with some of the people I have met here." The participants continually remarked how important it was for them to talk with other institute members and share ideas both about a core program and as well as other academic issues in general. One person remarked that "I began to feel a moral obligation to contribute to the success of the full operation." The Core XI Pub in the basement of the student union

obviously contributed to the socia bleness many of the participants felt. This spirit produced, for example, a singing group which serenaded the campus on at least two evenings. One session lasted until 1:30 in the morning, with the participants seated in the entrance-way to the student union reminiscing old 1950 songs. One person remarked that this collegiality was indeed "a tribute to the spirit of the conference." Another summaried his judgment about the conference in the following way: "a beautiful experience--I came to appreciate the people here. A community emerged which meant a lot to me. Something happened to these people to make good relationships." As one outside speaker observed, "it's a humane conference." The occasion for meeting colleagues in order to discuss teaching and curriculum was a successful part of the institute. One person observed that "talking with the other participants about their programs has been very beneficial." Even a person somewhat skeptical about a core program remarked "I came as a doubting Thomas, but it's been good." The diversity of backgrounds and disciplines were important for the conference.

THE STRUCTURE OF THE CONFERENCE

The following aspects of the structure of the conference will be discussed:

a) The outside speakers

b) The Saint Joseph faculty speakers

c) The discussion of the Saint Joseph College core program

d) The afternoon work sessions

e) The optional afternoon meetings

a) Outside Speakers

A discussion of the outside speakers verifies the old maxim of Augustine: "De gustibus non disputandum." For every person who judged that a particular outside speaker was fantastic, another person would say that the same person ought not to have been invited at all. Hence, it is very difficult to come up with a set of judgments regarding the outside speakers to which every participant at the conference would adhere. One person remarked that there should have been "a more careful selection of the speakers: the biggest weakness of the conference was the outside speakers." Given the fine spirit engendered among the participants, one person remarked that "the conference didn't need the big names." In the same vein, another person remarked that "they were well chosen, but they seemed extra to what was going on here." Nonethe less a number of participants felt the outside speakers did stimulate their creative thinking about various issues. In particular one person remarked that the speakers helped "to create an interdisciplinary atmosphere." This indeed was an important aspect. More than one participant remarked how the speaker made her or him think afresh about a concept. Nonetheless, one person involved in the Philosophy of Education was concerned about the conceptual confusions contained in some of the public addresses. The role of cognitive learning was at times too easily dismissed as mere

rote learning. A thorough analysis of these concepts would have helped foster discussion. In addition, a specific time set aside for informal discussions with the outside speakers would have been helpful.

b) Saint Joseph College Faculty Speakers

What was said about the outside speakers can also be said about the Saint Joseph faculty speakers. There was mixed reaction as to strengths and weaknesses of individual presentations. As mentioned above, what came through was the commitment of the Saint Joseph College faculty to their core program and to the institute. Some participants explicitly noted the absence of women on the program. One instructor noted that "no women were present as discussion leaders; this bothered the women participants."

c) The Saint Joseph College Core

If there was a weakness in the organization of the conference, from the point of view of some participants, it concerned the elucidation, elaboration and dissemination of the Saint Joseph College core program itself. Here the expectations of the Director and the participants did not mesh early on. It appeared that it was well into the institute before the participants understood the Saint Joseph's program. Possibly a different organization for presenting the Saint Joseph College core program would have helped. One person remarked that the Saint Joseph College presentation of its own program was "too diffuse." This diffusiveness tended to make parts

of the program appear repetitive. While the beginning days of the conference heard participants complain that they did not understand the Saint Joseph program, by the end of the week many participants felt that the Saint Joseph experience went on too long. As one person said, "There was a lack of awareness of the Saint Joseph program early on." Another person remarked that "sometimes it was very difficult to separate blowing the horn for Saint Joseph's College from the core program itself." This person believed that it would have been better for the "Saint Joseph College program to have been spelled out earlier in the conference." On the other hand, it is obvious that the Saint Joseph faculty did bare their souls regarding their core program. It is also obvious that the Director of the Institute was leery lest people want to "clone" the Saint Joseph program to their own campuses. One person remarked that "it takes courage to have these people bare their souls; they may have opened old wounds." Some participants would like to have heard more weaknesses about a core program at Saint Joseph's College. In addition, the Director remarked that since the core program is "the single most visible element on campus, everyone blames it; if attrition is up, it's core's fault; if the students are breaking up the dorms, it's core's fault." This indicates that while the commitment to the core is strong and indeed the program has worked for ten years, some Saint Joseph faculty are concerned about it. As one participant indicated, "Saint Joseph's College is strong enough to bring out any weaknesses in its program; this would have been useful to others."

One portion of the program on the Saint Joseph's College core was the student panel. The students provided a frank analysis of what the core program meant to them. The panel of seven students was made up of persons who had participated in the original versions of the core program in the early 1970's, recent graduates, and students still enrolled in the college. Most participants at the conference believed that this panel was extremely useful. One thing which ought to be mentioned, however, is that the student panel was one of the clearest illustrations this evaluator has ever seen of the "hidden curriculum." All faculty ought to be more aware of the "hidden curriculum" which determines the kinds of choices students make. The Saint Joseph students kept talking about how a good number of their peers choose courses because of the characteristics and grading practices of the discussion leaders rather than the intellectual content of discussions of the sections. One expectation not met by the conference was a careful analysis of different kinds of core programs. Very few alternatives to the host institution's core program were discussed. Some participants had hoped for a session on why not to have a core program. As one person observed, "no one has made a fundamentally opposite position." In addition, the possibility of implementation of a core program at the community college level would have aided some of the participants. Also, some consideration of the role of experiential learning in a core program would have been useful.

d) The Afternoon Work Groups

The Director of the Institute claimed that the most important part of the conference was to be the afternoon work groups. Each person was asked to sign up for one of eight work groups. While there was mixed reaction to the complete success of the work groups, of the twenty-four persons interviewed, not one claimed that the work groups ought not to have been part of the conference. It may have been the case that there were people around who did not enjoy the work groups and felt them a waste of time, but only one person was found who was mildly critical of the work groups. One session leader observed that "I think this process is beneficial, but I'm not sure all the participants are happy with it." Yet a participant said "if the group didn't work, the group itself is partly to blame." On the other hand, one person remarked very favorably that the work group was "like being back in college." Another person enthusiastically said that "the best part of the whole week" was her afternoon work group. Another person remarked that "the afternoon work group was one of the highlights." Evidently then, for some participants the work sessions met the expectations and importance given to them by the Director in planning the conference.

The goal of the simulation work group was to devise a core curriculum course. Obviously it was intended as a simulation of what faculty members will experience when they are back at their own institutions. A participant remarked that the work group was "an interesting experiment, it's been beneficial; this is what we will be up

against at our home institution." In the minds of most participants, this practicum aspect, with proper leadership, was an important part of the program. One person remarked that "it was quite a good experience; it achieved and went beyond its purpose. We doubled the allotted time--we met two hours last evening and an extra hour today." The workshop leaders, who considered the sessions to have been "most worthwhile," were also enthusiastically impressed by the seriousness of purpose with which many participants undertook this simulation. Many participants met outside the allotted hour and a half each afternoon to both continue discussion and write position papers. One workshop leader remarked that half of his group was in the library that evening writing an alternative position paper to be shared with the other "dissidents" at the next day's session. Another leader mentioned that "my group came up with a homework assignment." One person remarked that, while her discussion group was fractious from the beginning, nonetheless "there wasn't one member I didn't learn from." This concept of "learning from" was a very important theme of the work session experiences and of the conference as a whole.

The final evaluation session on Friday morning was a time during which one representative from each work session presented a synopsis of the process and talked about the core curriculum course developed by the work group. It was apparent that some work groups developed a more elaborate course design than others. Nonetheless, each reporter emphasized the importance of the process and dialectic through which

the course was devised. Some groups were extremely harmonious. In fact, one person remarked that "there was so much harmony in my group that we had to slap ourselves to see if we were still in an academic community." Indeed a general theme of the work groups which were not as harmonious was "the process was more significant than the product" and that "everyone learned a lot about the group process." Insofar as one of the goals of this simulation was to have persons experience the difficulties encountered in deriving an inter-disciplinary core course, this aspect indeed met its expectations. Persons who had been more involved with core programs prior to the conference than others may have felt some dissatisfaction in the work groups. One person remarked that he had been through these issues before and wasn't sure he wanted to spend time in the afternoon doing it again. However, that was a distinct minority position. One person remarked that he had "mixed feelings--too much is off the top of our heads." The leaders learned from these sessions too. One said that the session had value for him in that it "helps me understand what we're doing at Saint Joseph's."

e) The Optional Afternoon Sessions

If one disappointment in the conference surfaced it was that a number of participants remarked that they would have liked to have received more "nuts and bolts" kinds of information. The planning of the workshop had a 4:00 p.m. optional session, during which parts of the

Saint Joseph program were to have been analyzed. It seems that if there was a disappointment it was in these optional sessions. The attendance tended to dwindle as the week wore on. Monday's session probably had between sixty to seventy percent of the participants. In fact, the Director of the Institute was surprised at this high level of participation; he remarked that he expected only twenty or so percent of the participants to come to the afternoon optional sessions because this conference had so little time for recreation and rest. That the afternoon sessions showed a dwindling attendance as the week wore on is due as much to disappointment as to the growing sense of exhaustion. The nuts and bolts issues did not get spelled out here as well as many people liked. One person remarked that these sessions "didn't get to the issues announced." Another person remarked that "the four o'clock session didn't always treat their topic." Another person was more blunt when he suggested that the "four o'clock session should have been scrapped." While commenting on the nuts and bolts issue, one participant said that it must not be forgotten that "one person's nuts and bolts is another person's scrap iron."

A BRIEF NOTE ON THE LENGTH OF THE CONFERENCE

One of the Saint Joseph college faculty members remarked that during the original planning, he thought that the conference was set up too long. After seeing the spirit of the participants, he was as he said "dead wrong." On the other hand, a number of people did remark

that this was a very hardworking conference and they were tired at the end of the week. One person remarked that "it wore me out." Another said that "this conference may have been a little long; we are all a little tired." Another remarked that "some folks are a little stir crazy--maybe a movie on Wednesday would have helped."

THEME OF FACULTY DEVELOPMENT

One theme which came through the conference was the role of faculty development in a core program. The Director noted that "a big asset has been faculty development through participation in core." The Saint Joseph College faculty members who participated in their core program continually remarked how important participation in the core program had meant to them intellectually. The Director remarked that the core faculty "love what they do in core much more." Participation in the core program proved to be a period of intellectual growth. One faculty member said that before the Core Program at Saint Joseph's, "we didn't know what we did in one another's classes; now we do." This remark meant much more than a formal pedagogical evaluation; it meant that now the faculty members did participate with each other in the teaching and learning process outside their disciplines. While this has benefits, on the other hand, one faculty member from Saint Joseph's indicated that the core program tended to eliminate the disciplines. The role of disciplinary expertise in a core program appeared to be on the minds of many of the participants. Any college thinking about a core program must keep this in mind.

Nonetheless, the Director observed that at Saint Joseph's, "we found that one becomes a better teacher in one's field because of teaching in core." For example, now this Director who is a philosopher by training, has a wider range of examples to incorporate into his regular philosophy classes. In addition, the Director unequivocally remarked that "the hardest faculty to work with in core were those not well versed in their own fields."

Moreover, this evaluator was extremely impressed with the interaction the Saint Joseph faculty members had with each other both in talking about curriculum and in talking about teaching. They were vitally concerned about these issues. Following the interview with the work session leaders, two of these faculty members continued the discussion on how to revise a particular part of the Saint Joseph College core program. This theme of faculty development came across over and over again. As one participant mentioned "they've demonstrated what they mean by faculty development." Another person remarked that they are "very zealous people--they get into what they are doing." The same person remarked, however, that "their confidence in themselves produces a 'yes but---' syndrome." While talking about the theme of faculty development, some participants felt that at times the personal testimonial motif was over done a bit. The Kierkegaardian approach of testament through belief was a bit over zealous at times. In not wanting to "clone their program" onto another school, it seemed to this evaluator that there was a substitution by exhibiting their own zeal both for their program and

for what it meant to them. Obviously some of this is to be expected. On the other hand, it did get a bit tedious to hear, as one person remarked, "too many testimonials and too many platitudes." On the other hand, the role of faculty development in a core program is something which ought not to be dismissed by any college thinking about advocating a core program. As John Nichols said, "we are better teachers because of our participation in the core program." Another staff member, commenting on Saint Joseph's core program, said "we did this, not because the students needed it, but because we needed it." Another said that the advent of core was a "Second Spring." Hence, the role of faculty development because of the core program has been a most important aspect of the Saint Joseph core experiment.

SUGGESTIONS FROM PARTICIPANTS

The following suggestions were made by institute participants:

a) A session on grantsmanship and how Saint Joseph College acquired its grant money for its core program would have been helpful.

b) The Moffett lecture and the writing components ought to have been discussed early on in the program and not on Thursday. Insofar as writing and speaking are important components of a core program, the earlier these discussions were met head on the better the conference would have been. One person wanted "more specifics on good points and bad points."

c) A summary by Gordon Vars early on on the different kinds of core programs might have helped.

d) One person suggested that all eight groups might have worked on the same topic. This suggestion entails that different groups may indeed come up with different courses for the same topic. This may have engendered more discussion outside the work groups among members from different work groups.

e) Many people thought that Professor Nichol's very enthusiastic and informative presentation ought to have been early on in the program.

THE ROLE OF THE DIRECTOR

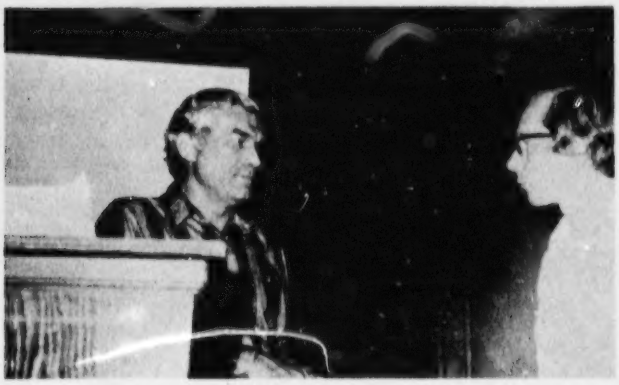
Many participants explicitly commented on the role that John Nichols played in this conference. It is fair to say that this evaluator has never before observed a standing ovation given a Director of an Institute at its conclusion. Such an event did occur on Friday morning of this program. One person remarked that "the personality of John Nichols was behind everything--quietly in charge of everything." Another said that "Nichols was very, very good--we needed more time for discussion with him." Another remarked that "John contributed to the well being of the conference--he went out of his way." It is interesting to note that Professor Nichols knew everyone by name early on in the conference. One person succinctly put the matter this way--"John has done an excellent job as Director." That proposition was reiterated by many people with whom this evaluator had contact.

SUMMARY

In fine, it seems to me that the National Endowment for the Humanities indeed got its money worth for this conference. Not only was it well organized, not only did it have a host faculty and director thoroughly committed to the program, not only did it have a spirited group of participants, not only were the accommodations well planned, but as this evaluative essay began, "a mark of the success of the conference is that I keep on thinking about the issues." Indeed many faculty and administrators now are thinking about the core curriculum issues because of the National Endowment for the Humanities Institute on Core Curriculum at Saint Joseph's College, a conference well worth supporting.

Anthony J. Lisska
Dean of the College and
Associate Professor Philosophy
Denison University

6/14/79



James Moffett, author of *Teaching the Universe of Discourse*, was one of four guest speakers at the Institute. He is pictured here in conversation with Edward Latarewicz, College Misericordia.
(St. Joseph's College News Bureau photo.)

"We all reconfirmed the fact that the most effective Core program is one that is ongoing, alive and creative. Saint Joseph's Core curriculum is not routine at all; it is an exciting, growing program underwritten by the enthusiasm of a faculty now more conscious than ever before of the importance of Core."

Mr. John D. Groppe
Associate Professor of English
Associate Core Institute Director
Saint Joseph's College

"This institute was a total giving, a self-giving experience, which is really what Core is all about. It was a living demonstration of what Saint Joseph's has accomplished."

Dr. Gordon F. Vars
Executive Secretary-Treasurer
National Association for Core Curriculum

John Groppe, Saint Joseph's College, Assistant Institute Project Director, explains details of the Saint Joseph's College core writing program to Alice McVetty Vars of the National Association for Core Curriculum, and Sister Catherine Cordon, Edgewood College.
(St. Joseph's College News Bureau photo.)

Loretta Pang Hicks and George P. O'Donnell, Institute participants from Kapiolani Community College, Hawaii, discuss Core with Project Director, John Nichols.
(St. Joseph's College News Bureau photo.)

"Both Ed Latarewicz and myself came home filled with ideas and enthusiasm. I hope we will be able to bring some of these ideas to fruition in the not too distant future."

Marie D. Moore, R.S.M., Ph.D.
Academic Dean, College Misericordia

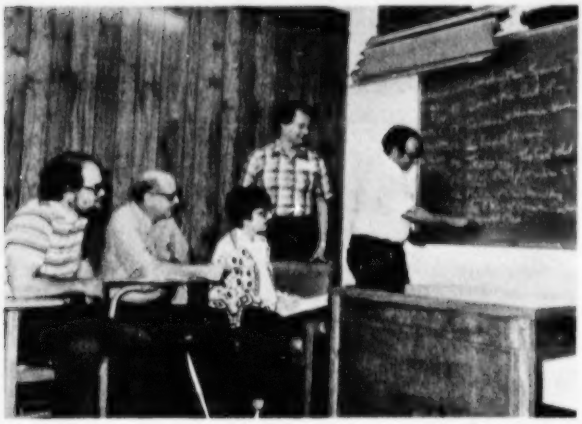
John Nichols, St Joseph's College, Institute Project Director, outlined a theory of integrative general education. (Photo by Kerlin.)

"We came away from the conference with renewed enthusiasm for the core philosophy and for teaching. At the same time, our enthusiasm is tempered by your wise counsel concerning the rigors of curricular change."

Carol Steinhagen
and Dave Boyer,
Marietta College

This was a delightful intellectual and educational experience; the conference was excellent."

Theodore S. Baker
Dean, School of Liberal Studies
University of Wisconsin - Stout



The Curriculum Design Committee on Science, Technology and Human Values, refines the syllabus for their core program. Committee members pictured here are (left to right) Paul G. King, Denison University; Mike Davis, Saint Joseph's College, Committee Chairman; Sister Rosina Schmitt, College of St. Benedict; Thompson M. Faller, University of Portland; and John A. De Pinto, Bradley University.
(St. Joseph's College News Bureau photo.)

"We were able to examine the numerous issues involved in producing an integrative core approach to the humanities."

Thomas J. Vukovich,
Assistant to the Dean,
The University of Akron

Linda Janowski and Janet Houston (pictured here) and other student aides offered tireless assistance to the workshop staff and participants. (Photo by Kerlin.)